

THE SABBATH RECORDEE.

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THY MASTER KNOWS.

BE quiet, soul! Thy Master knows
The trying day,
And in the midst of pain and tears
I hear him say,
"I love thee still; cast all thy care
Upon thy Lord, and leave it there."

The blessed Christ is wondrous kind,
To such as thee;
For as thy day has he not said
Thy strength shall be?
Ah, restful truth in which to hide,
When burdens press and cares betide!

God's love will hold though dark the hour;
This love is thine!
Fear not, dear soul, but rest beneath
The wings divine;
And sheltered there be anxious still,
With patient heart to bide his will.

And afterwhile at eventide
It will be light;
And as you then shall view the past,
All will be right!
For God sends naught within these days
For which thou shalt not give him praise.

Be quiet, then; let faith suppress
Disturbing thought,
And urge thy soul to lean and wait,
However fraught!
For in the Christ thou hast a Friend
Whose love is steadfast to the end.

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Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
J. P. MOSHER, - - - - - Business Manager.

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THE *Christian Endeavor World* rises to defend the Christian Endeavorers, and incidentally the Epworth Leagues, against the charges of *Zion's Herald* that those societies prevent additions to the church. The *Endeavor World* gives figures showing a decided increase in membership of Presbyterian and Congregational churches since the Christian Endeavor movement became prominent in those denominations.

THE Rev. Charles A. Berry, D. D., of Wolverhampton, England, whose recent visit to the United States attracted such general and favorable attention, has been compelled to give up his work for a season. He is a man who does not know how to take things easily, and the strain of his duties as Chairman of the Congregational Union of England and Wales, following so closely on his presidency of the Federation of Free Churches of Great Britain, in addition to his other duties, has quite exhausted his strength. The RECORDER joins in the universal hope of Dr. Berry's friends that the "break-down" will be brief, and that his strength in the future may be commensurate with the demands of his excellent work.

ANNA RICE POWELL, the able Superintendent of Demoralizing Publications, of the Committee on Philanthropic Labor of New York Yearly Meeting of the Religious Society of Friends, has issued a leaflet on "The Purification of the Press," which is timely. The newspaper is now one of the most potent influences in forming public opinion, and hence public character. A high and pure public opinion is the best cure for degenerate journalism, a public opinion which will refuse to support such journalism, and will oppose it by all honorable means.

THE Presbyterians in Canada are moving to secure greater permanency in the pastorates. It is said that at the coming General Assembly the Toronto Presbytery will submit an overture asking that the Assembly make a rule that every minister, "when settled in a pastoral charge, shall be required to spend at least five years in said charge before applying for a hearing in a vacancy." And that "in every Presbytery there shall be a committee chosen annually, consisting of three members, to whom all applications by settled ministers and vacant congregations shall be submitted, and by whom appointments shall be made."

THE Cuban question, as every one knows, is not a new one. Our present war with Spain is the result of continued and increasing wrongs on the part of Spain. In 1874 Henry Ward Beecher preached a sermon on "Cuba and the Brotherhood of Nations," in which he spoke words that are specially pertinent to the present hour. He said:

This monstrous crime [the Virginius massacre] indicates what the condition of things is in that island, and shows against what elements the Cubans are in revolt. It is the duty of this government, then, it is the duty of the people acting through their organs of government, to do whatever can be done with propriety in this matter. Let America bind up wounds—not make them; quench the fires of war—not kindle! But if God shall

put into our hands the cup, bitter and fierce, that shall be poured out as a medicine to the nations, may that hand reach forth from a kindly heart, and may it be a medicine administered by love and kindness, though it be stern kindness and love, and not in fury, in wrath or in revenge.

AN International Temperance Congress will be held at Prohibition Park, Staten Island, N. Y., from July 1 to 6 inclusive. The object of the Congress is to secure an exchange of views so that the different classes of temperance workers may become better acquainted with the work and purpose of one another, and to discuss plans for united effort along lines of practical work. A cordial invitation to attend is extended to every national and general organization, and every local organization, including the church, that is opposed to the liquor traffic and drink habit. For particulars address Isaac K. Funk, Temporary Secretary, 195 Washington Park, Brooklyn, N. Y.

THE Chinese complain that they have hardly a port left for their new fleet, and certainly no fortified one. For, while the port Germany has acquired is an almost bare spot, which will not be valuable until work has made it so, Russia has "leased" Port Arthur, China's best naval station, and now England has obtained the right to "lease" Wei-hai-Wei, another naval port with arsenals, docks, forts, etc. It is reported that Japan, whose troops are now at Wei-hai-Wei, will turn the place over to the English as soon as China has paid the rest of the war indemnity. History supplies no instance of a great empire going to pieces as China is going. China has never received a blow in a vital part, but bit by bit it is decaying, and is powerless to resist the feeblest attack. We have heard, from time to time, that China was awakening from her long sleep. Events indicate that it is impossible to rouse her. England, France, Russia, Japan and Germany have handled her roughly from time to time. She has been castigated again and again, only to continue in a state of coma. The result of all this on Christian mission work in China is an unknown quantity, which is food for thought. Of almost equal interest is the problem as to what effect our present war with Spain may have on the future of Christian missions, and on Roman Catholicism, as represented in Spain. Surely the century will end with plenty of unfinished problems.

THE remarkable rise in the price of wheat within a year, and especially during the last few weeks, has brought wealth to the West, modified the political outlook throughout the valley of the Mississippi and increased the expense of living in America, as well as in Europe. It has given our export trade enormous expansion, and brought gold to our shores at a time when the tide usually turns the other way. It has strengthened the condition of the national treasury at a time when it needed to be strong. The explanation is simple. The rise began long before war between Spain and the United States was declared. With European and South American wheat fields producing short crops in 1897, it was inevitable that the United States should be called upon to make good the deficit. Coming just at the present time, the scarcity of wheat and the increase in its price is producing two results in Europe. It is causing bread riots in Spain and Italy, com-

elling Spain to prohibit the exportation of all breadstuffs and obliging Italy to proclaim martial law in Milan and Tuscany. It is compelling Germany and France to lessen somewhat their restrictive laws governing the importation of wheat, and it is making Great Britain alive to the fact that without national graneries and accumulation of breadstuffs she would be practically at the mercy of her foes within two weeks if her ports were blockaded. What would happen to Europe should the United States put an embargo on wheat, Europe is now in a position to estimate. This fact alone will make Europe careful as to any interference in the present war. Wheat is king, just now, and his crown is made of the stars and stripes.

WHAT IS THE LORD'S SUPPER?

The discussion which has arisen in Presbyterian circles over Dr. McGiffert's late book, "A History of Christianity in the Apostolic Age," touching the nature of the Lord's Supper, cannot fail to attract the attention of thoughtful men. The history of the church shows that modern discussions concerning the Supper as related to church fellowship have been comparatively unimportant, and sometimes worse. There are two extreme views represented in history, both of which demand more consideration than has been given to them: One, the Catholic doctrine of sacrifice, embodied in the "Mass"; the other, that of the Quakers, who reject all outward symbols, and seek the spiritual only. Dr. McGiffert takes the ground that the Supper was not intended to continue in the church as a memorial. In a late number of the *Independent*, Dr. Briggs has made an effort to harmonize the two views of sacrifice and commemoration. We think that our readers will be interested in some of the things which he says. The primary purpose of the Supper is thus set forth by Professor Briggs:

The one great thing in the mind of Jesus which he sought to impress upon his disciples was that he was now establishing a new covenant by a sacrifice of the new covenant. The essential words are: "This is my blood of the covenant which is shed for many." Mark 14: 24. This covenant sacrifice is in antithesis to the covenant sacrifice at Horeb, described in Exodus 24: 1-12: The whole nation was taken into a covenant relation with God; the blood of the victims was scattered about on the people; and their representatives, the seventy elders, ate and drank the sacrificial meal in the theophanic presence of God. This sacrifice was once for all; it could never be repeated, either in the presentation of victims or in the partaking of the sacrificial meal. Precisely in the same way this new sacrifice of the covenant was a sacrifice made once for all, and its sacrificial meal was partaken of by the apostles, the representatives of the church for all time; and it could never be repeated. The blood was given under the form of wine in a cup, the flesh under the form of a loaf of bread. It was essential that this fundamental meaning of the Lord's Supper should be impressed upon the apostles and the church. Too great dependence upon Paul's statement rather than that of the Gospels has led many Christians to bury the essential meaning of the Lord's Supper under the secondary significance which is involved in the perpetual celebration.

Paul's account furnishes material additional to that furnished in the accounts of the apostles. How did he obtain it? Professor Briggs answers as follows, admitting, however, that his answer is and must be "a speculation:"

It is altogether likely, therefore, that he [Paul] had received the account of the institution of the Lord's Supper from the Lord mediately through the Apostles; in other words through oral tradition. If this is so, then it is easy to see how there may have been combined in this tradition, in its oral transmission, or even in the mind of Paul himself, the words of Jesus on two differ-

ent occasions. An example of such a combination is found in one of Paul's addresses (Acts 26: 15-18), where he combines as if in one Christophany the words of Jesus in two different Christophanies. See Acts 9: 13-18; 22: 12-21. If Paul could combine the words of Jesus to himself on two occasions, as if delivered on one occasion, he might easily combine the words of Jesus to the apostles on two occasions, namely, on the night of his betrayal and subsequent to his resurrection, as if delivered on the night of his betrayal. A large number of examples of such combinations could be given, if we had space, from the entire range of biblical history. This, then, seems to me a very natural explanation of the discrepancy between the two reports of the institution of the Lord's Supper—namely, that it was first instituted as a sacrificial meal of the covenant sacrifice on the night of his betrayal, and then after his resurrection our Lord, at one of the many conferences with the apostles, such as those reported in the Gospels, instituted the perpetual observance of the Lord's Supper, and attached it to the Passover and the sacrificial meals of the ordinary peace-offerings.

As the consideration of the points raised will continue, we trust that the movement will be one of thoughtful inquiry and not of polemic debate. Meanwhile we suggest that the "Quaker position" is worthy of more consideration than many have given it.

SOUTH-EASTERN ASSOCIATION.

When an express train will not stop where you want it to, you must let patience have her perfect work, even if you stay all day at a railroad station when you want to be at the Association; and you must not say words which ought not to be said.—Several train-loads of soldiers passed during the day.—The soldiers were very young men, many of them beardless. A corporal said to me as the train waited: "We are going to avenge the history of Spanish wrong-doing for the last two hundred years."—We watched while workers removed some disabled wheels from under a freight-car. Lack of oil or too much sand had spoiled a journal. How many souls are unfit for service in Christ's kingdom, because the sand of worldliness gets in where only the oil of sanctification ought to be.—People are satisfied according to their capacity. Two children, brother and sister, just passed, bare to the knees, ragged, unwashed, happy. The boy carried a string of three-inch-long fishes. He was proud as a conqueror.—If the girl of eight should become a belle at eighteen, she will not walk with loftier air than she did conveying that string of sunfish along the platform, in presence of envious boys and amused loungers. Happiness is cheap. Seek it; but get your fish honestly.—Patience hath her victories. The local train came at 4.30 P. M., and the Doctor, from Shanghai, the delegate from the Eastern Association, and the Editor of the RECORDER were at Middle Island for the evening session on, Fifth-day, May 19.

The sessions of the Association began on that day at 10 A. M. Franklin Randolph gave a brief welcome in behalf of the Middle Island church, and the Moderator, Ernest Randolph, of Salem, made an opening address on "The Way Ought to Be Clear." Under the figure of a railway service, he made a plea for strong faith and thorough denominational loyalty. Danger signals and whistling posts should be up, at all points. We must run an independent line, under God's orders, and keep out of popular "Traffic Associations." God's road is ours, the "Sure Shine" Route, on which his light rests; even unto the perfect day. This was followed by the opening sermon, by Pastor D. C. Lippincott, of Salemville, Pa., from Daniel 5: 27.

The central thought of the sermon was the testing of men's lives by the judgment balances of God, according to the ten commandments. The folly and sinfulness of living in such a way as to be "found wanting" was sharply set forth.

After various items of business, at the opening of the afternoon session, came the "Sabbath-school Hour," under the direction of Pastor M. G. Stillman, of Lost Creek. The hour was filled by various forms of Normal work. Unfortunately the attendance was small. The evening session was opened by a praise service, under charge of Pastor G. W. Lewis, of Salem. This was followed by a sermon from Rev. S. D. Davis: "I had rather be a door-keeper in the house of God than to dwell in the tents of wickedness." The sermon was rich in proof and illustrations that those who dwell in the house of the Lord dwell in security, and in blessedness. God gives them light and peace and abundant favor. They rest in his love, and feed on his grace, and in life and death God gives them abundant glory.

SIXTH-DAY MORNING.

After business session, Horace Stillman, delegate from the Eastern Association, preached from Acts 3: 20, "The Angel's Message to Peter." God's people must go in his strength. They must not turn back, nor compromise, nor withhold truth. Martyrdom is victory, and it is to be preferred to evasion, or neglect of duty. All truth is to be preached. Law and gospel, Sabbath and salvation, go together. We must take our orders from God's angels, and not from men.

This was followed by the "Missionary Hour," conducted by Dr. Ella F. Swinney. She made a broad plea for mission work as a fundamental Christian duty, and gave some interesting descriptions of the work in China. She was listened to with intense interest.

AFTERNOON SESSION.

The leading features of this session were a sermon by D. Burdett Coon, delegate from the North-Western Association, and the Woman's Hour, conducted by Mrs. M. G. Stillman, of Lost Creek. Mr. Coon's text was Matt. 4: 19; theme, "Winning Souls for Christ." The text is at once a command and a promise. God's people are measured by their efforts to win souls. Christ chose simple fishermen, because they were in close touch with the common people whom he sought to reach. No man can win souls who is a recluse. The sermon was finely illustrated by similes and experiences connected with fishing. Some points essential to success were named, such as the right kind of bait; proper methods adapted to times, places and fish; patience, consecration, persistency, etc.

WOMAN'S HOUR.

Devotional exercises, by Mrs. Geo. W. Lewis, Salem. Paper, by Mrs. Clawson, "The Woman's Board, Past, Present and Future." It was an historical survey of that work from 1884. Loyalty to the Board and seeking for better methods were urged. A paper by Xenia Bond, Salem, on "Systematic Giving," presented the needs for such methods, and the advantages to be derived from them. Tithing was commended. Mothers were especially urged to teach their children along such lines. This was followed by a paper, by Pastor G. W. Lewis, of Salem, on "Practical Tithing." Blackboard illustrations were presented to

explain and enforce the sentiments of the paper. Much interest was evinced in both these papers.

A recitation by Mrs. Gertrude Gardiner Davis, of Lost Creek, "The Missionary's Dream," involving two or three musical solos, came next, and the hour was closed by Dr. Swinney, who gave some very interesting incidents connected with her experiences in China, in gaining entrance into the seclusion of Chinese families. What she said showed in strong light the value of the Christian woman as a physician in foreign mission work. The music of the hour was exceptionally good.

SIXTH-DAY EVENING.

Prayer-meeting led by D. B. Coon and M. Sindall. The meeting was marked by the attendance of young men. The testimonies were abundant and earnest, showing abiding faith and earnest endeavor. It was a spiritual feast.

SABBATH MORNING.

The services of the Sabbath began with Sabbath-school at 10 A. M., under the direction of Linville Davis, superintendent of the Middle Island school. The lesson was taught under three heads: "The Judge and the Judged," Martin Sindall; "The Case of the Righteous," D. B. Coon; "The Case of the Wicked," A. H. Lewis. The school was large and deeply attentive. The school was followed by a sermon from J. L. Gamble, delegate from the Western Association—Gal. 6: 9; theme, "Weariness in Well-Doing." We have two hands and one tongue, which suggests that we should do twice as much as we profess. After defining well-doing, and noting several causes for weariness in well-doing, several important remedies were suggested: a conscientious purpose to do well; larger faith in the promise, "ye shall reap"; earnest and aggressive work; "carry the war into Africa;" never act on the defensive only; regard for coming rewards; joy of being useful; consciousness of acceptance with God. It is not too much to say that in many respects Mr. Gamble's sermon was richest in illustration and strongest in spiritual uplift of any sermon at the Association. At the same hour Rev. M. Sindall preached to an overflow meeting in a neighboring grove, but we were reporting in the house and could not obtain a report of Mr. Sindall's sermon.

SABBATH AFTERNOON.

A crowded house greeted Dr. Swinney, who took the place of Secretary Whitford, after the intermission. She took the story of Ruth, Naomi and Ortha, as the foundation of an excellent discussion of the value of fixed purpose, and prompt obedience. Several cases were cited from her experience in China, wherein women had come from heathenism to Christianity with a purpose as pure and brave as that evinced by Ruth, who came into the Royal Line of the world's Saviour, through her loyalty to Jehovah.

TRACT HOUR.

The Tract Hour had been changed from Fifth-day to 3 P. M. on Sabbath. The attendance was so large that the service was adjourned to the Pine-shaded lawn in front of the church, where A. H. Lewis occupied the hour in an address on the decline of regard for Sunday and the duty of returning to the Sabbath. About one-half of the large crowd (500 people at least) were First-day people.

Deep interest was evinced and a large number of tracts were distributed.

EVENING AFTER SABBATH.

A crowded house awaited the opening of the "Young People's Hour," presided over by Prof. Samuel Bond, of Salem. The annual report of the Associational Secretary, Roy Randolph, of New Milton, showed a gratifying growth of the Endeavor Societies, including some new organizations; total membership, 274; funds raised, \$99.60; \$82.60 for Missionary and \$17 for Tract Society.

Ahva Bond, of Roanoke, presented a paper on "The Prayer Meeting" as the prominent agency for cultivating spiritual life in the Societies; he advised that "timid members" be called out to lead the prayer-meetings. Roy Randolph, of New Milton, presented a paper on "Influence," in which he showed the destructive influence of evil companions, idle words, etc. M. H. Van Horn, of Salem, read an essay on "The Growth of a Perfect Character." Universal laws of growth determine the development of all things good. Individual character is the highest form of human power for good. The Bible is our text-book and chart, according to which righteous character is to be developed. The completed growth comes only in eternity. Rev. D. B. Coon made an address on the Christian Endeavor Society as an agency for developing "Specialists" in Christian work, trained and efficient workers in Christ's kingdom. The exercises were commendable from a literary, as well as a religious point of view. The influence of Salem College was plainly evident.

FIRST-DAY MORNING.

Severe thunder storms came early on First-day morning. Streams rose rapidly, and as there are few bridges in this section the people were delayed in coming together. The business of the Association was completed, including the discussion and adoption of certain resolutions, which are given below. Before eleven o'clock, the house was filled, packed, when the Education Hour began, under the direction of President Gardiner, of Salem College. He used Gal. 4: 18 as the basis of his theme, "Devotion to Good Enterprises." He showed how the devotion of earlier times had founded and developed Christian churches; how learning and religion have always been in closest union, and how Salem College, child of the South-Eastern Association, was the result of devotion to the church and its work; and how the College was meeting the great demands for higher culture which are peculiar to the transition period through which West Virginia is passing. His personal devotion and self-sacrifice for the College gave double weight to his well spoken words.

Rev. J. L. Gamble took the place of President Davis of Alfred University—who was ill—and showed in what way the College was a "Good thing" toward which it was at once a duty and a privilege to be "Zealously affected." His remarks were laden with good things, e. g., "Cultivation of the body alone, gives a brute; of the intellect alone, a skeptic; of the spiritual, a man." Our national flag floats over thousands of schools; its letters ought to stand for Faith, Learning, Advancement and Glory. A. H. Lewis spoke of the duty of the people of West Virginia to give Salem College a place in their love, to support it by their words and build it up by their patronage. West Virginia is doing nobly in

the cause of education, and the influence of Salem College is felt, in a marked degree, throughout the state.

President Davis was taken ill with pneumonia on the day the Association opened, and since he was unable to fill the place assigned him for First-day, A. H. Lewis preached immediately following the Education hour, from Isa. 58: 12. Theme, "The Christianity Demanded by the Twentieth Century." It must be more Biblical, more brave, and more spiritual.

In spite of the rain there were many people around the door and the windows, under umbrellas, during the forenoon services, which continued until after 12 M. The closing session of the Association at 2.30 P. M., was occupied by a sermon from Rev. Martin Sindall, delegate from the Central Association. Fears as to hindrance from high water in streams to be forded, compelled the Editor of the RECORDER to leave before Mr. Sindall's sermon, in order to reach the railroad and catch a train for home at 8.30 in the evening; hence no further notice of the closing session can be given. Taken as a whole, the Association was vigorous, and highly successful. Business was conducted promptly. Moderator Randolph and the Secretaries, Miss Bond and Miss Lowther, were efficient officers, the hospitality of the people was abundant, and lasting good will result. Middle Island church has no pastor, but Bro. Seager, of Berea, is said to have done much to supply this lack in arranging for the Association. West Virginia needs more settled pastors. One at Middle Island could reach Blandville and Black Lick, taking in three neighborhoods successfully. We commend such a plan to the brethren there and to the Missionary Board.

The RECORDER is under special obligation to Bro. Lowther, of New Milton, for successfully placing the editor in touch with the railroad, on First-day afternoon, in spite of bad roads and high water. May the blessing of the Lord abide on all the churches, and on the College in West Virginia.

Executive Committee for the year 1899: Lost Creek, M. G. Stillman; Salem, G. W. Lewis; Roanoke, J. J. Hevener; Middle Island, F. F. Randolph; Greenbrier, E. J. Davis; Ritchie, L. D. Seager; Conings, William Fleisher; Salemville, D. C. Lippincott; Black Lick, Theodore Davis. A. J. C. Bond, Moderator-elect.

The following resolutions were adopted:

Resolved, That the reflex influence of our foreign missions is, and has been, of the greatest value to our home churches.

In view of the importance of our missionary, Sabbath Reform and other church work, and the imperative need of a regular and steady supply of funds to carry on this work; and inasmuch as the Word of God declares, "It is more blessed to give than to receive," and, "The Lord loveth a cheerful giver;" therefore,

Resolved, That we recommend, and urge upon all our people the practice of cheerful, self-sacrificing and systematic giving.

Resolved, That as children of God we should show our loyalty to him, by earnest prayers for the success of our church work, by faithful attendance at all its services, and by tithing our incomes for its support.

WHEREAS, The use of intoxicating liquors as a beverage is a great evil and the source of poverty, wretchedness and crime, blighting our best hopes for this world and the world to come; therefore,

Resolved, That in every way possible we discontinue its manufacture, traffic and use as a beverage, ever seeking to enlist the young in a war of extermination of this monster evil, ever remembering that in God alone we can conquer, and that, while trusting in him, "eternal vigilance is the price of liberty."

Resolved, That the rapid increase of disregard for Sunday and the growth of No-Sabbathism among Chris-

tians demand of Seventh-day Baptists greater diligence and more earnest efforts to press the truth concerning the Sabbath upon the attention of the Christian world.

Resolved, That we, the delegates and visitors in attendance at this Association, tender to the people of the Middle Island church and society our hearty thanks for the excellent provisions they have made for our comfort.

G. W. LEWIS,
D. BURDETT COON,
J. L. GAMBLE,
A. H. LEWIS,
HORACE STILLMAN,
MARTIN SINDALL,
DR. ELLA SWINNEY, } Com.

THINGS WORTH KNOWING.

It is said that China has never proclaimed neutrality in case of war with her neighbors until now.

HERBERT SPENCER encourages young authors by stating that during the first twelve years of his literary career every one of his books failed to pay for its paper, print and advertisements, and for many years after failed to pay his small living expenses.

THE colored race is again being distinguished in the Registership of the Treasury. President McKinley has announced his decision to appoint to that office (to succeed the late ex-Senator Bruce) Mr. Judson Lyons, the negro Republican National Committeeman from Georgia.

"Many years ago," says Bishop Whipple, of Minnesota, "I was holding a service near an Indian village camp. My things were scattered about in the lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. There is not a white man within one hundred miles!'"

THE Japanese are learning the ways of their Occidental teachers very fast. Not many years ago there was not a mile of railway in Japan, but now there are 1,000 miles of track in the Nippon system alone, and on February 26, 1898, the engineers and firemen "tied up" the southern division of the system in the most approved style, by a strike, the first strike of organized railway employees in all Oriental history.

EX-PREMIER CRISPO of Italy predicts that the victory of the United States over Spain will profoundly affect Europe, and may decide the fate of the Latin races and their institutions. "Great danger," he says, "is threatening the principles and institutions of the Latin people. De Toqueville's prophecy will soon be fulfilled, and, for weal or woe, American democratic principles will have revolutionized Europe."

Who can doubt the value of a great standing army? The Kaiser has sent 500 soldiers of a pioneer corps to Rominten, to make war on caterpillars. Rominten is where the Emperor has a jagdschloss (hunting castle) and a vast chase, and its forest boasts the finest timber in East Prussia. A plague of caterpillars has attacked its mighty oaks, some of which, the legend says, date back to the crusades. Well, better kill caterpillars than men.

THE contract has been let for the construction of the great dam and reservoir at the Assouan cataract of the Nile, which will irrigate a vast tract of Egyptian territory now valueless. The dam will be a mile and a quar-

ter in length, and will cost from twenty to twenty-five millions of dollars. Some of the most difficult problems of engineering are presented, and its completion will be one of the greatest triumphs of the English occupation of Egypt.

It is said that Ireland is the home of the pneumatic tire. The desire of a Dublin surgeon to relieve the sufferings of his little daughter, who was a cripple, was the incentive for the making of the first pneumatic tires. Confined to the use of an invalid's chair on wheels, in getting from place to place, the little girl complained of the jolting as she was propelled over the rough streets of the Emerald Isle's capital. To relieve her distress her father caused two air-tubes, circular in form, to be constructed and fitted to the wheels of the invalid's chair. From this sprang the pneumatic tire for bicycles.

AMONG the many new achievements of civilization is the completion of the Congo River Railway, which runs for 250 miles around the thirty-two cataracts which separate the ninety miles of navigation on the lower Congo from 8,000 miles of navigable waters in the great interior beyond. The cataracts were the great obstacle to the development of the upper Congo country. Mr. Stanley was a powerful advocate of the railway around them, as an indispensable preliminary to the opening of the great Congo basin to civilization. The Belgian government has been the most important backer of the railroad, the construction of which, now completed, has been accomplished in the face of great natural obstacles. It makes a journey into inner Africa a comparatively simple thing, and, in no small sense, makes Unknown Africa a thing of the past.

"LIGHTING the pyramids of Egypt with electricity and the installation of a 25,000 horse-power power-plant, to cost some \$400,000, is a plan now under consideration by the British government, and the Westinghouse Electric and Manufacturing Company, of Pittsburg, Pa., are reported as likely to receive the contract," says the *Engineering News*. "As outlined the plan includes the generation of electric power at the Assouan Falls on the Nile River, and its transmission a distance of 100 miles through the cotton-growing districts, where, it is believed, the cheap power will permit the building of cotton factories. It is planned to use the power to illuminate the interior corridors of the pyramids, and also operate pumping machinery for irrigating large areas of desert along the Nile." The discoveries as to what has been in Egypt have surpassed wonder and expectation, but these are almost superceded by such schemes as the one here proposed.

It is now clearly recognized on all sides that the disintegration of the great Asian Empire cannot be arrested; it is falling to pieces; the only question is as to the division of those pieces. The English Ministry has accepted the changed condition, and, instead of fighting the other Powers for the sake of maintaining the integrity of an empire which was unable to maintain itself, has decided to put England in the best possible position, either by securing concessions or taking territory. So far she has been able to secure four substantial concessions: that no foreign Power

shall receive territory in the region of the Yang-tse-Kiang; that the Director of the Chinese Imperial Maritime Customs shall be an Englishman; that the inland waters of the Empire shall be open at all times to ships of all nations; and that Fu-Ning, Yo-Chau and Chin-Wang shall become treaty ports. These are substantial gains; as valuable, by the way, to the United States as to England. In order that they may not be illusory gains, England has secured the port of Wei-Hai-Wei, after first vainly trying to persuade Russia to keep her hands off Port Arthur. Failing in this, she has protected herself by obtaining a lease of Wei-Hai-Wei on the same terms as those upon which Port Arthur was granted to Russia. By this act England prevents the Gulf of Pe-Chi-Li from falling under the control of any one of the Great Powers. So far she has succeeded in keeping the door open in China, and in maintaining English prestige at Peking.—*The Outlook*.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Appeal to a Morbid Conscience.

The devil has more than one string to play on, and it is one of his favorite methods to harass a conscience which is highly sensitive until he drives it to despair. He can appear as an angel of light and come to a man with every appearance of piety, and tell him that he has been so wicked that he has sinned away his day of grace. O, that fog of discouragement which sometimes settles down on an earnest heart which has, perhaps, stepped aside from the beaten path at some point and lost its way. A loving God is always waiting to forgive. The Father is always in the watch-tower, watching for your return. The longing for righteousness that is in your heart is proof that the door of heaven is not closed. Don't let yourself get discouraged, my brother. Discouragement is one of the most dangerous enemies of the soul's usefulness. The last message of God to men blazes out forever on the pages of Holy Writ, "Whosoever will, let him take the water of life freely."

Doolittle's Examination for Ordination.

The council was very kind and gentle; truly loving and brotherly in spirit. They recognized the good work which this uneducated volunteer was doing, and the blessing of the Spirit which rested upon it. They thought, however, that, inasmuch as others who were studying in the schools were not given ordination until they had demonstrated their fitness for it, it was only just that this brother should also serve a period of probation.

It was a severe trial to this man who is on fire with love for the Master's work; but he was given the grace to take the decision sweetly and submissively. I think it will be a good thing for him. If he can take the temper which the Master Workman wants this tool to have he will have a career of growing usefulness in the service. If he proves himself worthy, human recognition will come in due time. It is doubtful if he will ever be fitted for a continuous pastorate. Every man has his work. And his will probably be to enter neglected fields with his magnificent courage and faith, build up the cause, then turn the charge over to another and go forth himself to fresh Macedonian harvests.

The Presbyterian Attitude on Sunday-Observance.

This question has occupied a large place in the deliberations of the general assembly. The sentiment seems to be strongly in favor of a wider and stricter observance of Sunday as the Sabbath. Alarm was expressed at the growing demoralization of the public con-

science, and it was thought something must be done—just what was not so clear.

The attitude of the press toward members of the clergy is not usually over-reverential, and there has been some sly fun poked at the ministers and elders in convention assembled. It is represented that the Sunday newspaper was a strong temptation at Winona Lake, May 22. The desire for the latest news had been whetted to a keen edge by the patriotic session of the day before, and the black headings of the blanket sheets were enough to stir curiosity to the highest pitch. The worldly-minded guests took pains to discuss the sinking of the twelve Spanish ships in tones that would reach the ears of the commissioners. It is declared that, before noon, some of the good brethren had locked themselves in their rooms with newspapers of even date, while others gathered information from their friends.

The chaffing thus indulged in was doubtless stimulated by the stern stand which the ministers have taken in the public meetings. Some one queried if it was allowable for a preacher to travel to an appointment on a Sunday train. A brother from Texas responded that he could not atone for the sin of the morning by preaching in the evening. Dr. Clark, of Oakland, Cal., asked, "Do you condemn the metropolitan clergy for riding on street cars?" Voices from all over the room answered, "Yes, yes." One man said that he had given up eating ice cream on Sunday because he found pleasure in it.

Resolutions were adopted in opposition to the Sunday newspaper, riding or driving for pleasure or recreation, all forms of amusement, unnecessary work, traveling and visiting.

Does this have a Pharasaic sound, or are our Seventh-day Baptist ears critical? I have sometimes wondered if some people were extra strict in the observance of Sunday as a peace-offering to conscience, a conscience which was not satisfied that it was observing the day of God's appointment. Would a man ever reason, "While this may not be the true day of the Sabbath, if I am very careful to keep it holy, it will be accepted of God." But the Presbyterians were always sticklers for Sunday-observance before the question of the authority of the day was as widely discussed as it is now.

The athletic young man, like a young Greek, mounts his wheel on Sunday, and betakes himself for an exhilarating glide among the charms of nature. If he does not overdo, he is likely to return at night physically refreshed and invigorated. The young man who gives the day to religion, if he does not overdo, will come down to the end of the day spiritually refreshed.

Now the latter good is better than the former, but why must the two be put in such deadly hostility to each other? If a man is living for this world, it will not make the attractions of religion any stronger to him to represent it as a series of Thou shalt nots. The Presbyterian and the Greek in recoil from each other, seem to be driven farther apart. The minister lifts his hands and cries, "What! Riding the bicycle on Sunday! Terrible!" The young athlete answers back, "If religion consists in avoiding pleasure, being hemmed in by restrictions; if it is the ideal to be as unhealthy and as unhappy as possible, then none of it for me. I have a hand-made religion of my own which suits me better than that. I will go and commune with nature."

As for the Sunday newspaper—but that is the subject assigned to us at the Conference. The solution of the whole question is in a higher spiritual life which will work out the rules of its own environment. Give the world something better, some grand motives of life which shall steal like a grand undertone into all the details of life, physical, mental, spiritual.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

WILLIAM HENRY HARRISON COON.

This Wisconsin pioneer died First-day afternoon, May 15, 1898, in the eightieth year of his age, at his home in Utica, Dane Co., of that State. For more than two years, his health has been gradually declining, but his departure was greatly hastened by dropsy and heart trouble, supplementing his long standing disease. The funeral services were held the following Fourth-day, at both his residence and in the Seventh-day Baptist church of Milton, conducted by Rev. S. H. Babcock, assisted by Rev. L. A. Platts, Rev. Geo. W. Burdick, and Pres. W. C. Whitford. The burial occurred at the Milton Cemetery, in which the deceased had procured a lot, and erected thereon a substantial granite monument.

Mr. Coon was born Dec. 17, 1818, on the east side of Beaver Creek in the southern part of the town of Brookfield, Madison Co., N. Y. Here, the eighth of eleven children, all of whom reached their majority, and four of whom are still living, he was reared on a farm, with delightful surroundings. In this vicinity he lived until nearly twenty-eight years old, acquiring the means for the purchase of land and the erection of a home for himself in the inviting West. He gained the respect and confidence of a wide circle of friends and acquaintances, and united at conversion with the Third Brookfield Seventh-day Baptist church (now the West Edmeston) whose house of worship was then located very near his birthplace.

His parents were Samuel Hubbard and Olive Brown Coon. The former, usually called Esquire Coon, was the son of Joshua and Margaret Burdick Coon, both lineal descendants of the earliest settlers in Rhode Island. John Macoone, the immigrant, came to that Colony, it is reported, from Aberdeenshire, Scotland. It is certain that he was a resident of Newport, R. I., in 1661, where, with seventy-five others, he signed, March 22, articles of agreement with an Indian chief, for the purchase of a large tract of land in the southwestern portion of Rhode Island. Eight years afterwards, he is registered as an inhabitant of the town of Westerly in that state. Others who signed the articles mentioned moved to the same locality. It is interesting to notice, in passing, that at least twelve of the families who, by leaving Newport, became neighbors to this ancestor of the Coons among the Seventh-day Baptists of America, had their direct descendants, most of them bearing the old family names, present at the funeral of the subject of this sketch. The fact is also interesting, that to this ancestor was sold, in 1690, one hundred acres of land in Westerly by Robert and Ruth Hubbard Burdick, among the first colonists of that town, and fore-parents of the grandmother on the father's side of the deceased, and of his wife, to be mentioned subsequently. It seems that many of the Macoones contracted their surname to Coon, about the middle of the last century, and some of them near that time joined the old Westerly (now the First Hopkinton) Seventh-day Baptist church, and their posterity have, in part, held to this day their connection with that denomination. The grandparents of this Wisconsin pioneer very early, and later the parents, were influential members of the First Brookfield (N. Y.) church.

It is related that the father, Squire Coon, emigrated, near the opening of the present century, from Hopkinton, R. I., and reached on foot, with "an axe on his shoulder and a bundle in his hand," the land in Brookfield, which he finally cleared and converted into a productive farm. His wife was daughter of Rev. Daniel Brown, who was a Baptist clergyman from Stonington, Conn., and who finally settled in Pittsford, near Rochester, N. Y. She was a woman of sterling qualities, a most valuable helpmeet. Both father and mother transferred their membership to the Third Brookfield church on its organization in 1823, and were staunch supporters of its doctrines and practices. Their home was one of great hospitality.

While living in his native place, the one whose name is the heading of this article was chosen to command a company of State Militia, which met annually for the "General Trainings" in the neighboring village of Brookfield. Then he acquired the title of Captain, which "followed him through his remaining years." He married, July 7, 1846, Miss Harmina C. Burdick, a daughter of Capt. Benjamin and Ann Cheesbrough Burdick, residing in the near vicinity of his father. This captain was born in Brookfield, the son of Elisha Burdick, and his wife, in Stonington, Conn. The newly married couple started within two weeks after the ceremony for Wisconsin, where, in the previous summer, Mr. Coon had selected and purchased four hundred acres of very fertile land on the beautiful Koskonong Prairie, at a place where the hamlet of Utica, Dane county, is located. A portion of this farm was obtained from agents of Daniel Webster, the statesman. Here he made his home the rest of his life; and here were born his children, five in number, all of whom but one, Ann Burdick Coon, survive him, viz., Fred W., the publisher of the *Tohacco Reporter*, at Edgerton, Wis.; Clara, the wife of A. B. Stillman, of Nortonville, Kan.; and Dayton B. and James H., both residing at Utica. Their mother retains the old home.

Mr. Coon was honored by his fellow citizens in assisting to organize their town of Christiana, in the forties, in serving as the Chairman of their Board of Supervisors, and in being elected as a Justice of the Peace. He was postmaster of the place for many years, the duties being performed in a country store conducted by him. In all his business operations, he was very successful, and accumulated a large property. He often made generous use of portions of this in aiding his neighbors and other pioneers in less affluent circumstances, in contributing to the maintenance of the Seventh-day Baptist church of the place, a great share of which came from his hands, and in upholding the financial standing of the denomination to which he belonged.

He was a constituent member at the formation of the Utica (formerly called the Christiana) church in 1850, and served as its Clerk for the next eight years. He has often been sent by that body to represent it in the Annual Sessions of our Seventh-day Baptist North-Western Association, and also in the meetings of the General Conference of our people, when possible for him to attend. His eldest son writes of him: "He has always faithfully followed the precepts of the church in the faith of which he was reared."

On Sabbath afternoon of the day previous to his death he attended the communion service of the church at Utica. He then spoke of his bright hope for the future, his long and ardent interest in the little body of believers there convened, and his cherished wish that the organization might be sustained for years to come and its supporters increased. He closed his remarks with a faint voice, bidding them all an affectionate good-by. It remains to say that in less than a day afterwards he slowly and painlessly breathed his last in the midst of his sorrowing family.

THE STONE AGE IN EUROPE.

BY W. P. CLARKE.

It would be impossible in writing on a subject so vast to completely cover even a small portion within the limits of a brief newspaper article. Consequently mention will be made of a few important points only. The Stone Age in Europe is divided into two epochs: the Paleolithic, or earlier, and the Neolithic, or more recent. Following the latter was the Age of Bronze, which we refer to merely, as it is intimately connected with the subject under consideration. The Paleolithic Age was characterized by a rude type of implements, consisting mainly of roughly-chipped axes and flaked knives of flint; the Neolithic, by its finely-made and polished tools and weapons of stone and bone. Among the discoveries most strikingly illustrating the Paleolithic Age may be mentioned those made in the drift gravels of the river banks of the Seine and the Somme in France. The rudely-made articles of flint found there undoubtedly antedate the most ancient relics of man found in the valley of the Nile or of the Euphrates. They were made prior to the time when the great ice sheet covered Northern Europe, and when the climate was tropical or sub-tropical, as they are found in association with the bones of extinct animals like the elephant and rhinoceros, natives of warm climates only. Similar implements are found in limestone caves, along with the bones of the cave-lion, cave-bear, cave-hyena, etc., animals which long since disappeared from the earth. Human remains have also been found in some of these caves, in some cases, at least, contemporaneous with these extinct animals. (See Lubbock, *Prehistoric Times*, chapter X.)

The "kitchen middens," or shell mounds, on the coast of Denmark, yield Paleolithic implements, while in the mounds of the interior and in the peat-bogs are found also those of the Neolithic period, which are wanting in the coast finds. It is impossible to draw the line of demarkation sharply between the earlier and later Stone Ages, as the people of the latter continued to use the implements of the former. Sweden and Norway afford very interesting and beautiful specimens of flints, which illustrate both ages, having been first chipped, and later ground and polished to a high degree. In Switzerland discoveries of rare interest have been made. About the numerous lakes the prehistoric peoples built their houses on piles, driven into the lake bottom at some distance from shore. Of the relics dredged from the lake bottoms, those from some localities are nothing but stone and bone implements, while from other sites are obtained these, intermingled with tools and ornaments of bronze (an alloy of copper with tin), indicating that these sites were of later origin, and connecting the ages of stone and bronze. Charred fruits, nuts, grains, are also found, showing some knowledge of agriculture, and a great advance in civilization. These lake dwellings must have been of considerable antiquity, as Julius Cæsar, who invaded that country about 58 B. C., and who was a close observer and an accurate reporter, makes no mention of them. This would indicate that they had been destroyed before his time.

A future article will speak of the Stone Age in America.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THE Missionary Hour of the South-Eastern Association was conducted by Dr. Ella Swinney. After the reading of 2d Psalm, Dr. Swinney asked the congregation "to join in spirit while I pray the Lord's Prayer." This she did in the Chinese language.

Miss Dacie Lowther then read an interesting essay on "The Bible Woman." Dr. Swinney occupied the rest of the hour in an interesting and affective manner, by offering a number of thoughts in relation to the Saviour of the world, the need of this Saviour by dying men, and these subjects as applied especially to China. Personal experiences were given which were offered primarily to show how necessary it is to present in a clear and loving manner the gospel message to those who dwell in the darkness of sin.

THE present demand of the churches in general is a ministry that can draw. The drawing power required appears to be centered mainly in gushing rhetoric, graceful gestures, fluent speech and fine social powers. The minister is to entertain his audience and draw the young people. If he fail in that he must move on. It matters little whether he is a scholarly and profound thinker. It is of little consequence whether he has much piety or is very spiritual minded, if he only have the above drawing qualities. Under such a demand to which the ministry must bend, it is no wonder that the churches are losing spiritual life and power, and in many instances are going to decay.

WE hear much now of the decay of Sunday. It is fast becoming throughout Christendom a holiday instead of a Sabbath. It has no sanctity among the vast majority of those who observe it. It is a day for pleasure, amusement, recreation, carousing, drinking, sporting, anything but Sabbatizing. It is fearfully desecrated. Though I believe the Seventh-day of the week is the Bible Sabbath, the Sabbath of Jehovah, and keep it as Sabbath not a holiday, and would have all people keep it, yet I do not rejoice over the desecration of Sunday and almost a universal holidayism. It all means the decay of the Sabbath conscience in man, the loss in the hearts of the people of the Sabbatic principle and purpose. It all leads to no-Sabbathism. The direct fruitage of no-Sabbathism is Atheism. Where there is no Sabbath conscience, no Sabbath-keeping, there is no religion, no God, no spiritual life. What kind of soil is Sunday-desecration and decay making in which to sow the seed of Sabbath truth? Will it germinate and grow? What prospect is there of Sabbath Reform in a dead Sabbath conscience, or among those who have lost the Sabbath principle and purpose? It seems to me there is a greater prospect of success in Sabbath Reform where there is a live Sabbath conscience. Is there not a greater hope of the Sabbath truth getting a grip upon a live Sunday than on a dead Sunday? Certainly there must be a Sabbatizing conscience or there can be no enthroning of God's Sabbath in the hearts of men. What a work we have as Sabbath Reformers, to beget or arouse a Sabbath conscience out of a dead Sunday conscience, and sow in it Sabbath truth! It looks to me that there must precede it a deep, wide, thorough, evangelism, a plowing up of the soil by the

gospel and the Holy Spirit, making the consciences of men sensitive to the truth, receptive and obedient.

PAUL teaches us that liberality is a Christian grace as truly as knowledge, virtue, love, or purity. It should not be one of the lost graces. It is not usually regarded as a grace of the soul but as an irksome duty. As a Christian grace, what a flood of light it throws upon the whole subject of church finances. With the false ideas so many of us have of liberality, no wonder that the divine order of giving has been inverted, so that the officers of a church have to beg of the church to give, instead of the "church praying them with much entreaty to receive their gift." Christians failing to see that liberality is a grace, have made it a duty and a burden. As a grace in the heart, liberality spontaneously bursts out in acts of benevolence; as a duty or a burden, it has to be urged and persuaded. As a grace, liberality flows like a fountain; as a duty, it has to be brought up out of the depths of the soul as by a force pump. Liberality as a spiritual grace makes men give as springs give; whether you go to them or not, they are always full, and your part is only to put your dish under the ever-flowing stream; but as a duty or a burden, it makes men give just as a pump where the well is almost dry and the pump leaks. The liberality which flows from the fountain of grace is full and free, while the liberality, if one may so call it, which is the result of pumping ceases to flow as soon as the applied force is withdrawn. Hence the various methods and invented schemes for raising church-money, instead of developing true liberality, they leave the church in a state of financial embarrassment, or collapse. Why? Because they become irksome duties, or depressing burdens. What the church needs is not more financial machinery and applied force to work it to get the needed funds, but more of the grace of liberality in its members to work the machinery by a power from within. This Christian grace, as such a force within, will make the Christian truly liberal in giving to the cause of Christ, to the support of the gospel at home and abroad.

GREAT GAIN.

"Godliness with contentment." What a combination! One cannot exist without the other, and, united, there is a whole library of happiness and blessedness, so that a contented mind is a continual feast. Every one filled with the Holy Ghost is in possession of this great gain. "Thou wilt keep?"—"in perfect peace." To keep is his work; ours, to trust. There is nothing stronger in the universe than a trusting soul. The great gain of a contented spirit is the gift of the Holy Spirit; and is the greatest of all earthly blessings. We may have riches, honor, health, and pleasure, but if destitute of godliness and contentment, we are of all men most miserable. Discontented Christians look as if something was out of joint; they are melancholy, dissatisfied, disappointed, disheartened, discouraged; they have missed the brightness of life, its beauty, its harmony, its joys, because they know not the Holy Ghost, and are not partakers of his gifts, which are great gains. With him, we radiate sunshine; we strew life with blossoms and flowers; we shed an aroma of joy, peace, happiness and health on all our surroundings; and glorify God by blessing

man. There is no complaining, no murmuring nor fault-finding. Selfishness taken away, there is nothing to be discontented over. *His glory and others good*,—is the motto: and with a halo of brightness, blessedness and peace, we cannot help making the sad rejoice, the bitter to become sweet, and to transform evil into good. Great gain, indeed. Better with a crust in a garret than with plenty in a palace and no godliness or contentment. Let your contentment rise above surroundings; cultivate it; scatter it; show how to possess and enjoy it; mingle it with godliness and not with worldliness; receive it with him, and from no one else. Take these for your riches and happiness, and in all things be content,—for he doeth "all things well."—*The King's Messenger*.

DR. YOUNG J. ALLEN, missionary to China, in attendance on the Methodist General Conference in session at Baltimore, Md., said before that body concerning the missionary work in China: "After the war with Japan, England and Germany had concessions in regard to their armies and navies, but the United States in educational lines, and now the United States stands first and foremost in the empire."

We are grateful for the part Seventh-day Baptists are taking in the work of education and evangelization in China. Our mission in that heathen land has given to the denomination the spirit of activity in benevolent and Christian work both at home and abroad. Indeed, the activity in home missions has come largely from the inspiration caught from the foreign work. But we should not forget that the war is likely to subject our foreign missionaries to greater trials than those that have already been great upon them. There is danger that zeal may flag in the face of war, and contributions to the work grow small and infrequent, and it is possible the missionaries may be cut off from communication with the home people. They should not be forgotten, and as long as it is possible their hands should be held up and encouraged in their sacred work. They went down into the deep, dark mine to procure jewel-souls for the Master's diadem, and they have trusted to the denomination at home to hold the ropes above and make it possible to send up rich treasures to be presented at the great coming of the Lord. If the mission work should be compelled to suffer, let it be in the home fields rather than the foreign, though we sincerely hope both will be maintained in spite of war's dread desolations.—*Eld. J. F. Shaw, in Sabbath Outpost*.

WHAT you and I shall do for the world's evangelization must be done in the time allotted to one generation, or about one-third of a century. The present generation of both the saved and unsaved will soon have passed away. Let these reflections hasten us to our utmost service.

IN estimating the real growth of our churches it should be born in mind that it requires three per cent per annum to close up the ranks and make good the losses by death alone. The increase of the church above this three per cent therefore represents its real growth and its recruiting power from the world.—*The Search Light*.

PRIDE is a hard master.

Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

AN IRREPRESSIBLE CONFLICT.

A conflict much broader and fiercer
Than that between nations and men
Is waging the wide world over,
Where souls are the trophies to win.

In the conflict between good and evil,
Each soul has a place and a part;
Each must stand for the right 'neath the banner of Christ,
Or fall by the enemy's dart.

One with God is a host in a conflict,
And with firmness a battle may win,
While the unwatchful, self-loving ease of a soul
May let the strong enemy in.

Then awake to your duty, each sentry,
Though you think unimportant your part,
By your faithfulness *just where you are*
You can help the whole onmarching host.

DEAR SISTERS, you and I are in this "Irrepressible Conflict." A little time is given us in which to do our part in the work that is to establish Christ's kingdom in the world. God gives to each a special work. Shall we not be faithful, each in our allotted place, and help to make the church triumph over all its foes? It has been truthfully said by a recent writer that the church is passing through its trying time. It is facing, as never before, the problem of Christianizing, not merely the evangelizing of the world. If it holds true, if it supports the work it has commenced, and enables it to be carried on, it will find a golden age before it, such as it has not dreamed of. "Now is a time of test, not a time of crisis, for crisis implies possible failure, and God's work knows no such possibility. It may, however, be delayed through failure of his appointed means fully to meet the demands upon them. To meet them requires effort, but patient, persistent, persevering effort that will win." Shall we, dear sisters, be found wanting in this time of test? or shall we be with those who are making persistent effort for the cause we love? How wonderful is the latest beneficent development of the Red Cross. How the heart of Miss Clara Barton must swell with grateful emotion as she beholds the enlargement of the work to which she has devoted the service of her life. "The Solace" is the name of a new warship that floats the Red Cross flag, and is manned by surgeons, apothecaries, male nurses and attendants, but has no gun, no powder, no marines and no soldiers on board. She belongs to the American navy, which is the first in the world to send forth such a steamer, one that will preach peace in the midst of battle. She has all the conveniences of a modern hospital, and with her steam launches and cutter she will gather the wounded from vessels, and pick up the drowning from the water, whether they be Spaniards or Americans, and when safe on board they will be carefully treated.

BROOKFIELD WOMAN'S MISSIONARY AID SOCIETY.

I have been requested to report something of the work of the Missionary Aid Society of Brookfield. We have a membership of 36. Our meetings are held on the first Wednesday of each month, when we serve tea and take a collection of ten cents per member, and if any wish to give more we accept it gratefully.

The Society is divided into four districts, and each division furnishes the supper as it comes their turn. During the winter each district furnished a dinner for the Society, for which fifteen cents apiece was charged, which helped a little financially; and as some of the

gentlemen can attend in cold weather, these dinners furnished a social occasion, both pleasant and profitable.

Our work is mostly that of piecing bed-quilts and comforts, which we quilt or tie. Some we have sent to those we thought in need at home, and some to the China Mission. We sometimes sew for the needy. We are now preparing a Christmas box for the China Mission.

Our Thank-offering Box opening we hold in June. We paid our apportionment last year, and hope to do as well this year. We have some discouragements, but are struggling along as best we can, trying to fill our little corner individually, and as a society.

C. L. B.

TRIFLES.

What will it matter in a little while
That for a day
We met and gave a word, a touch, a smile
Upon the way?

What will it matter whether hearts were brave
And lives were true;
That you gave me the sympathy I crave,
As I gave you?

These trifles! Can it be they make or mar
A human life?
Are souls as lightly swayed as rushes are,
By love or strife?

Yet, yea! a look the fainting heart may break,
Or make it whole;
And just one word, if said for love's sweet sake,
May save a soul.

—May Riley Smith.

TRIFLING DUTIES.

Many times the thing we consider trifling becomes a thing of great moment. Children especially are influenced by the little things we do and say. Even a look is understood very often by the youngest child. Their little troubles so often seem useless to us, we push them one side and say, "Don't bother now, I have not time to listen." Let us never refuse the companionship of our children, boys or girls, because we have no time to give them, for soon they will tire of coming to mother for confidence, and, too late, we will find them giving to others, not competent to advise, that which ought never be given to any but the mother heart. The little seeds sown in childhood will certainly develop later in life, and every companion, every recreation, every book, should be, as far as lies in our power to make them, pure and healthful.

In speaking of the duties of mothers to their children, I have often wondered if boys and girls stop to think of the numberless trifling things which go to make mother happy, or give her pain. Boys, remember mother never gets so old that she does not care for the little courtesies you know so well how to give to others. Girls, remember mother does care that you stop for the fresh bit of gossip with her. Don't leave her afternoon and evening for company not so true and safe as hers. Help her make home lovely and attractive, with the view of keeping her young and happy. Not till her hands are forever folded will you appreciate what mother was to you.

E. W.

HELPFUL THOUGHTS.

Thoughts are helpful when they prompt us to right action. Perhaps more particularly from the suggestion of our President at our last Aid Society were my thoughts turned to the subject which occupies my mind to-day. The suggestion of "visiting more," being more social and helpful to each other, touched

upon a part of the Christian's work which lies very near my heart. How many times I have excused myself from going out because I wished to finish some piece of work, or, perhaps, write a letter, or do some other duties which require a woman's attention at home.

We all love our friends, and I am sure there are none among us who do not enjoy or appreciate a visit from a bright, lovable young friend. How often, too, we have been strengthened and encouraged by having a heart to heart visit with those in middle age, who have experienced the storms of life the same as ourselves, perhaps, and the sunshine as well. But our thoughts turn especially to the aged ones, those who are unable to go out for a visit, and who have very little to cheer them and break the monotony of the weary sick days at home. I find there are numbers of this class in our village, and some of them are members of our own church. The words of our Saviour, where he says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," are for us, that we may help fulfill his mission, and so I will lay aside all other occupations and go out to-day lest I neglect to do his will.

I went out as I intended. When I reached the home of one aged sister, and she said, "I am so glad you have come, I was hungry to see you," how thankful I was that I had been directed toward that one, and that I had made some one happy. Another one said, "I am so glad you came in, but wish you could stay all day." Many instances I could mention where I have seen the face brighten, and knew the heart was cheered because some one had remembered them, and when I have received a blessing in trying to perform a labor of love. "For God is not unrighteous to forget your labor of love which ye have shewed towards his name, in that ye have ministered to the saints, and do minister."

Sisters, let us plan to visit more frequently those who can be cheered and helped by our presence; and it is not a bad idea to now and then carry a little luxury to these aged ones. Just now a saying of Mrs. Lucy Carpenter comes to my mind: "If we will persist in living we must grow old." What do we wish those days to be? Shall they be sad and dreary ones, or joyous and full of sunshine?

"Cast thy bread upon the waters,
You who have but scant supply;
Angel eyes will watch above it,
You shall find it by and by.

He who in his righteous balance,
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay."

E. S.

ADVICE TO GIRLS.

It is too much the habit, says Sallie Jay White in the *Woman's Home Companion*, to underestimate the value of domestic work, and put it down in the list of drudgeries to be evaded altogether, or to be gotten over as easily as possible, instead of putting it where it belongs—among the sciences.

Can any labor be higher than that of making home happy and comfortable? In doing this you are ministering to the needs of others and making it easier and pleasanter for them to do the work which they in turn must do to give you the things you require. In this world it is all turn and turn about. We must do things for each other all the time, and whatever it is it should be done in the very best way.

THE DUNHAM FAMILY.

Rev. Edmund Dunham and His Relation to the Founding of the Seventh-day Baptist Church, Piscataway, N. J., 1661-1734.

BY O. B. LEONARD.

ARTICLE VI.

(Concluded from last week.)

According to the earliest records preserved of the new movement, the following minute shows the initiatory steps toward a public recognition and organization:

The Church of God keeping the commandments of God and the faith of Jesus Christ, living in Piscataway and Hopewell, in the province of New Jersey, being assembled with one accord at the house of Benjamin Martin in Piscataway, the 19th day of August, 1705, we did then and with one mind choose our dearly beloved Edmund Dunham, who is faithful in the Lord, to be our elder and assistant according to the will of God, whom we did send to New England to be ordained, who was ordained at the church-meeting in Westerly, R. I., by prayer and laying on of hands by their elder, William Gibson, the 8th day of September, 1705.

After adopting an outline of doctrines embracing a few articles of faith, the following seventeen persons, besides the leader, forming the constituency of the New Seventh-day Baptist church, signed their names to the covenant:

EDMUND DUNHAM, the pastor, and his wife, Mary Bonham Dunham.

BENAJAH DUNHAM, oldest son of pastor, and his wife, Dorothy Martin Dunham (daughter of John, Jr., and Dorothy).

BENJAMIN MARTIN (first deacon, 1706) and his wife, Margaret Alston Martin.

JONATHAN MARTIN (son of first deacon) and his wife, Elizabeth Dunham Martin, daughter of the pastor.

JOHN FITZ RANDOLPH (son of Edward, of New England) and his wife, Sarah Bonham F. Randolph, sister of pastor's wife. He was also one of the constituent members of the old First-day church, 1686-9.

THOMAS FITZ RANDOLPH (brother of John) and his wife, Elizabeth Manning F. Randolph, mother of Edmund Dunham, Jr.'s wife.

HUGH DUNN (oldest son of pioneer of same name) and his wife, Elizabeth Martin Dunn (daughter of John and Dorothy).

SAMUEL DUNN (became second deacon 1724) and wife, Esther, (Martin, the writer thinks) whose children subsequently united with the church.

JOSEPH DUNN, unmarried, brother of Samuel and Hugh.

GERSHAM HULL, a young man not married till the following year. He was a cousin of Mrs. Edmund Dunham, Jr.

It is noticeable that no brother by the name of "Bonham" was on the membership roll at this beginning (1705-07). Not till a full generation afterwards does the name of Zedekiah Bonham appear as one interested in the welfare of the new church. This preliminary action was two years before they became officially a "confederated body," which, as their church minutes state and is repeated by Morgan Edwards, was "in the fourth month, 1707." Yet the year 1705 is generally the accepted date of organization.

Rev. Edmund Dunham's life as founder and pastor of the Seventh-day Baptist church was an active one. He was both minister and magistrate, having been commissioned by Queen Anne in 1709 a "justice to keep the peace in the counties of Middlesex and Somerset." He was likewise appointed by his fellow-citizens to several local offices in the township. The scattered brotherhood of his faith took him to Hopewell and Trenton and surrounding sections in the performance of his pastoral duties. He lived and labored for nearly thirty years after planting the church. He had the consolation of seeing much fruit of his labors, and of being conscious that others of his own kindred would enter into

his labors and gather larger harvests from the seed he had sown. His son Jonathan succeeded him in the ministry of the truth.

The question has been often raised whether Edmund Dunham was the first to introduce the Seventh-day subject in this community. When the agitation of the "Sabbath question" was disturbing the few Baptists and Quakers in William Penn's Province, during the last decade of the 17th century, some stray seed may have been carried to the banks of the Raritan. But of the truth of this transplanting, history and tradition are silent. Some individual consideration may have been given the subject; but no open, public discussion of it is known prior to 1700.

Rev. Morgan Edwards, the Baptist preacher and historian, writing just at the close of the Revolutionary War, has said, "I cannot find any of the Sabbatarians in Jersey before the beginning of the Eighteenth Century, except Hezekiah Bonham; is thought to have been of that way of thinking rather than of the mind of them who hold all days alike. The first who is said to have preached Sabbatarianism in Jersey was Rev. Abel Noble, but whether he preached it at Piscataway before 1700 is what I am unauthorized to assert, though it be probable he did, as he had about that time labored the point in Pennsylvania." Whatever may have been Noble's connection with the earliest public consideration of the Seventh-day question in Middlesex County, no local disturbance has ever been noted among the Baptist brotherhood in Piscataway from his preaching there, or from any one else earlier than the date of the Bonham-Dunham controversy.

It may be confidently stated that the first one to successfully project the idea on the Piscataway public, and impress it upon the minds of that community, and foster its permanent growth, was Rev. Edmund Dunham. He had the moral courage to first study the subject, like a true Berean, to the entire satisfaction of his conscience, and becoming convinced that the "seventh day was the Sabbath of the Lord," followed his sincere convictions. This proved him a man of earnest religious feeling and persistent righteous purpose. By his zealous teachings he persuaded not a few to search the Scriptures, and enjoy with him the answer of a good conscience toward God. This was his life-work till the day of his death.

Rev. Edmund Dunham died March 4, 1734, in the 73d year of his age. He had made his last will on the 28th day of May, 1731, having signed and sealed the document then, in the presence of Samuel Walker, Hugh Dunn and Hugh Dunn, Jr. These witnesses personally appeared before the Surrogate April 10, 1734, and proved the will which is recorded in "Liber B. of Wills, page 496," to be seen in the Prerogative Court at the office of the Secretary of State, Trenton, N. J.

It may be of interest to his many descendants to read the following synopsis of this ancient manuscript:

Extracts from the last will and testament of Rev. Edmund Dunham:

Touching such worldly Estate wherewith it hath pleased God to bless me in this Life, I give Devise and Dispose of the Same in the following manner and form:

I Give and bequeath unto my Dearly beloved wife, Mary Dunham, all my Personall Estate and also the use and Priviledge of one end of my New Dwelling house with all the Rooms during her Widowhood.

To each one of the following sons by name he gives five

shillings, viz., Benajah, Edmund, Jonathan and Ephraim.

Item, I give and bequeath to my well beloved Daughter Mary Smalley Ten pounds Lawfull money of New Jersey.

Item, I give and bequeath to my well beloved Daughter Hannah Davis Ten pounds Lawfull money of New Jersey.

Item, I give and bequeath to my Nephew John Thomson Five pounds Lawfull money of New Jersey.

Item, I give and bequeath all my Right that I have in New England to be equally Divided amongst my children.

It may be of service for identifying a few additional grandchildren of Elder Dunham, born since his death, in 1734, if a brief outline be given of his widow's will made in 1737 and probated August 13, 1742. The following is such abstract of the last will of Mary Dunham, of Piscataway:

I give and bequeath unto my well beloved son, Benajah Dunham, my great Bible.

I give to son, Edmund Dunham, five pounds.

I give to daughter, Hannah Davis, my bed and furniture belonging to it, and likewise my cloak and half my wearing apparal, both woolen and linen.

I give and bequeath to grandchildren, Elizabeth, Mary, James and Elisha Smalley, each, one cow, or a three-year-old heifer to be put out by my executor for their advantage.

I will and ordain the remaining part of my estate shall be equally divided to all my sons and daughters, only that my grandchildren, Jonathan Martin, Junior, and Mary Sutton, shall have between them both, as much as any one of my sons or daughters.

The children born to Rev. Edmund Dunham and Mary Bonham, his wife, were eight in number, all living to be married but one, who died in infancy. The names of the four sons and three daughters are as follows, together with dates of birth and whom they married:

BENAJAH DUNHAM, born 1684, August 13, married Sept. 21, 1704. Dorothy Martin (daughter of John and Dorothy) whose children were John, Hezekiah, Benajah, Martin, Elizabeth, Mary, Esther, Priscilla, Rachel and Elisha.

ELIZABETH DUNHAM, born 1689, November 26, married Jonathan Martin (son of Benjamin and Margaret). Their surviving son was Jonathan Martin, Jr. Another child by a second marriage it is thought was Mary Sutton.

EDMUND DUNHAM, Jr., born 1691, January 15, married March 11, 1717. Dinah Fitz Randolph (daughter of Thomas and Elizabeth). Their children were Sarah, Rebecca, Nehemiah, Edmund, Dinah, Daniel, Elizabeth, Mary and Stephen.

JONATHAN DUNHAM, (Rev.) born 1694, August 16, married August 5, 1714. Jane Pyatt. Their children living to adult years and marrying, were Elizabeth, Azariah (Col.), Jonathan, David, Ruth and Samuel. Isaac and Jane died at early age.

EPHRAIM DUNHAM, born 1696, May 2, married January 26, 1715. Phebe Smalley (daughter of John and Lydia). Their children were Zeruah, Elisha, Ephraim, Phebe, Susannah, Benjamin, Jeremiah, Bethsheba and Elizabeth.

MARY DUNHAM, born 1700, July 1, married June 12, 1721, Elisha Smalley (son of John and Lydia). Their children living to adult years were Elizabeth, Mary, Elisha and James Smalley. Lydia, Phebe and Ephraim dying in childhood.

HANNAH DUNHAM, born 1704, April 14, married March 29, 1724, Josiah Davis. Their children were Hannah, Mary, Elijah and Dorothy Davis.

THE lady who expressed a preference for a minister "with the chill taken off," voiced a universal need of humanity applicable to lay Christians as well. Get your facial expression, your tones, your manner, out of the refrigerator as quickly as possible. Don't let your sociability be suggestive of the Klondike. This is for denizens of the social or ecclesiastical arctic circle.

HE—Have you ever had your ears pierced?
SHE—No; but I've often had them bored.

Young People's Work.

LOVE is heavenly atmosphere.

LOVE is the fulfilling of God's law.

THEREFORE they who love God's law dwell in the atmosphere of heaven.

THE widow's mite is still in circulation.

BACK talk will not help anybody forward.

THE roar of the cannon is not always the voice of God.

"PEACE on earth, good-will to men," is heaven's law of arbitration for the nations. Peace with righteousness.

GRIT and gumption Christianized are attributes of character that God can utilize.

LONG-FACED Christianity never yet broke through a cloud of unrighteousness, or dispelled a cloud of sorrow.

A SUIT of nice clothes and polished manners will not cover a multitude of sins, nor "save a soul from death."

SABBATH ENTERTAINMENT.

To the Editor of THE SABBATH RECORDER:

I wish in this way to answer the question asked by Sister Belle W. Saunders, of Niantic, R. I., at the close of her timely article under the above heading in the RECORDER of April 25. I wish to say *no*; you are not "misled in thinking this a divine message." There "is *much* good in it," and I trust much good will come *from* it. I am "ready to help carry it out."

I have been burdened for a long time on account of the apathy prevailing among our people on that subject, *viz.*, a proper understanding of the claims of the Sabbath and the teaching of the Scriptures about it among our children, young people and some of the older ones. I know whereof I speak, having preached more or less in thirteen of the United States. I fear that while we admit the teachings of the Fourth Commandment to be binding on us and important, we are not as thoroughly informed on all the specifications pertaining to it, as found in the Bible, as we should be; or, to say the least, we do not show our knowledge by a faithful conformity to those teachings. We hear very much said in our time about obedience to the will of God as being very important in the line of divine acceptance, and necessary to keep our faith alive and make it efficient in securing the divine promises, while there is but little said about the particular requirements of the Holy Scriptures. There is a prevailing idea that this must be kept out lest we be found teaching sectarianism or building denominationalism. Many rejoice when "such things are left out." These things ought not so to be. But the great anxiety of each heart should be, "Lord, what wilt thou have me do." Not that we are to be saved for our obedience, but we ought to show our love by our obedience. This must have an application as well to the question of the Sabbath and the manner of keeping it as to any divine requirement. Farther, it is not enough for us to be thoroughly informed on this important subject, and to keep ourselves in close conformity to the truth, but to be outspoken to others, thus letting our light shine.

Too largely, as a whole, one would get the opinion by the course pursued that while it may be of importance for us to obey God, it is of less importance for others who may have been taught differently. But I do not find such exemptions in the Scriptures. Oh, my dear brethren and sisters, let us learn the truth, and live as God requires. This will not be in vain, and the Master will say, "Well done." Perhaps a stronger word than "Sabbath Entertainments" should be used at the heading of this article. I fear that in too many of our services the idea of entertainment is made too prominent. True, we want to be entertained, or rather interested, in order to be benefited by the exercise, but I fear that the value of the same is estimated too largely by the idea of entertainment. The object should be to glorify God and be made better. I think our times are too largely occupied by entertainment rather than by profit. So let it be Sabbath-investigation and practice. H. B. LEWIS.

BROOKFIELD, N. Y., April 28, 1898.

OUR MIRROR.

MAY 18 we successfully raised and put in position in the Nile Seventh-day Baptist church, a thousand-pound bell. The soliciting and raising of the necessary funds has been done by the Y. P. S. C. E. of the church. We expect that the sweet tones of this bell will often be a glad reminder to us of our Christian obligations and privileges; and we trust that it will prove to be a faithful messenger of Calvary and Sinai, ringing out its invitation up and down these Allegany valleys for others to come and worship with us.

NORTONVILLE, KAN.—There is a considerable interest in Christian Endeavor work in this place, but we are striving to attain a greater degree of interest, insuring the accomplishment of a greater amount of good. All Christian Endeavorers need to put forth an individual effort and feel an individual responsibility. They need to feel that the welfare of the whole society depends in a measure upon their personal influence and attainments. It takes *all* the parts to make the whole, no matter how small and insignificant they may be. So with a society, it takes the efforts of all the members, however little they may be able to attain, to make the work complete. Let us put forth a greater effort and receive a greater reward. B.

THE Second Annual Convention of the Effingham district, to which the Farina C. E. Society belongs, was held at Altamont, Ill., May 11 and 12, 1898. It was a very interesting and profitable occasion, and the Endeavorers were especially favored in having the state President, Dr. Wilson, of Chicago, with them during the entire convention.

Dr. Wilson is a man of great personal magnetism, and just the man to inspire the young people with his own spirit of earnestness and zeal. He held the hearts and co-operation of the Endeavorers from the first.

Two addresses were delivered by Dr. Wilson, "The Mission of Christian Endeavor," and "Endeavorers and Foreign Missions."

A very interesting address, on "Specified Duties," was delivered by Rev. D. B. Coon, Farina. Helpful papers were also presented, "The call for Workers," R. R. Fluegee, Effingham, and "The Needed Wisdom," by Rev. H.

A. Grubbs, Vandalia, being worthy of especial mention. Committee meetings were held, followed by a question box, conducted by Dr. Wilson.

The sunrise prayer-meeting was well attended, and was a season of deep thoughtfulness and thankfulness, the topic being, "What God will do for us." Those present were asked to read a Scripture lesson from their own hearts, each quoting a passage of Scripture expressing their thought on the topic.

At the consecration meeting, held during the closing session, deep and earnest feeling was manifested, and it was felt to be truly an occasion of re-consecration to the Master's work.

Arnold C. Davis, Jr., of Farina, was elected President for the coming year; Mr. Midkiff, of Toledo, Ill., Vice-President; Miss Brasher, Vandalia, Secretary; and Miss Pfenninger, Altamont, Treasurer. Superintendent of Junior Department and Organizers were also elected. ADELLE HOWARD, *Sec. pro tem.*

THE place for holding the meetings of the International Convention in Nashville, July 6-11, have been changed from the downtown auditoriums to Centennial Park. Not only are the Centennial buildings admirable for convention purposes, but the park itself is a spot of rare beauty, within fifteen minutes ride of the heart of the city. Cooler by several degrees than it is down in the city, the grounds are shaded, and surrounded by lakes, and the magnificent campus of Vanderbilt University is within two minutes walk, and tendered to the Convention as an additional and most charming park. Temporary restaurants will be established on the grounds, where delegates may get supper, and thus avoid the necessity of leaving the grounds until after the evening meetings.

THERE are ten thousand English-speaking students in the University of Calcutta, besides more than twice that number who understand English. The Young Men's Christian Association of India is attempting to use this great leverage for Christ by maintaining a headquarters for aggressive work next door.

HE who makes up his mind that he came into the world to do something, and then goes to work to do it, will be of service to mankind. He is the one who will make his mark among men. It may be a humble mark, but it will be well worth preserving. He will not be forgotten when life is ended.

MILLIONS of minute rays make up the pure, white sunbeam, that lights and blesses the earth. So the Christ-light in us must be composed of little tenderesses, kindly looks, loving words, generous thoughts, holy prayers, deeds of daily heroism in being and doing.

THE Kansas State Convention will be held at Topeka, June 9-12. Dr. Clark, Rev. A. E. Thompson, of Ohio, and President McAfee, of Park College, Mo., will speak.

THE title of D. D. has been conferred on Rev. Andrew Murray by the University of Aberdeen, coincident with the issue of his new book, "The True Vine."

CALIFORNIA'S State Convention will be held at Los Angeles, June 23-26.

GOD offers to every mind its choice between truth and repose.—R. W. Emerson.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

HAARLEM, HOLLAND, under date of May 19, 1898, Bro. Velthuysen writes pleasantly of the good health and general prosperity of the friends in Holland. He inclosed the following translation of a letter from one of his correspondents, and reports another case of similar nature from another correspondent:

Dear Sir and Brother:—For several months I have received your monthly, *De Boodschapper*. In reading it I have experienced different impressions. At first I read the paper, despising it in some degree; afterward I put aside without reading it. Then I commenced reading it again, and my interest grew in such a way that every time I was anxiously looking forward to receive the next edition. After reading a while the papers, I yet considered you as a "unicus." Often I thought with myself, "Should all these professors and great men, among whom are also some children of the Lord, be in error in regard to the keeping of the weekly rest-day, and only Mr. Velthuysen with his followers walk in the right path?"

All this seemed sometimes too strange to me. Often I have spoken with men versed in the Scriptures about this matter, but never have I got a satisfying answer from them; a few said they had rather not touch upon this delicate point.

These things encouraged me but little, but when I again received the new *Boodschapper* and noticed how the different objections from outsiders were silenced with the Word of God by you, I could not help being in sympathy with your endeavors. Notwithstanding all this I have taken up the pen a few times to prove to you by means of the Scriptures that you erred, but I never succeeded to find there any evidences to prove your mistake, and consequently I did not write to you. To be brief: Some time since I am gained for your conviction, and the last edition of your paper (April) with its splendid contents has strengthened me anew in it.

But now! What must I do? I have been through many a struggle, but the heaviest struggle has now begun. It is not simply that I am convinced of my error by God's Word and his grace by your service; but my heart aches sorely to sin every week against the Lord of the Sabbath, my Saviour, who did not break the day, but kept it faithfully. Formerly I spoke in my morning prayer on Saturday, of the last work-day of the week, and on Sunday morning I said in my prayer, "This day which thou hast chosen for thy rest, and for our consecration," but now I cannot do this any more; it is *impossible* for me. But once more: What must I do? Think of me as a carpenter, who works from Monday morning until Saturday evening; who has five children that should be without bread, if he put into practice his conviction; who besides has no friend to share his conviction, but, praise be to God, a faithful God in heaven. Oh, fear fills sometimes my heart. I shall always lay this matter before the throne of the Lord, who does not send away empty the supplicator; and, dear brother in Christ, might it seem befitting to you to send me a message of consolation, by means of your *Boodschapper* (Messenger), I would be very grateful to you; who knows but it might be of some use, and prove a blessing for others besides me?

With hearty fraternal salutations, praying God to bless you, I am your brother,
G. V. d. HAM.

MAY, 1898.

INDEPENDENCE, N. Y.—Affairs at Independence, pertaining to the church and otherwise, are progressing at about their usual pace. The regular services are well attended, and a good degree of interest is maintained. Pastor Burdick has been preaching for several weeks past a series of very helpful sermons, based on Christ's Sermon on the Mount. In these he has pointed out many ways in which even professed Christians often fail to conform to the principles which Christ laid down as essential to citizenship in his kingdom. On Sabbath-day, May 14, in the absence of the pastor, Rev. Mr. Eggleston, of Andover, supplied the pulpit.

The Y. P. S. C. E. holds a literary and busi-

ness session each month, and every two weeks conducts the prayer-meeting which alternates with the regular church prayer-meeting.

The Juniors are doing good work under the management of their superintendent, Mrs. Addie Green.

MAY 24, 1898.

FARINA, ILL.—Of all the contents of the RECORDER, the Home News, or what is now called Our Reading Room, is the most sociable, and seems like reading a letter from home, in many instances. I am in hearty sympathy with the brother who asked, a few weeks ago, for the signatures of the writers of these letters. While it may be more to our taste not to have our names appear, yet it is much more gratifying to us who read these letters from our home societies, perhaps, to see a well-known name signed, instead of initials, or nothing.

Our church and society continue to move along about as usual. Just at the present time we are feeling the loneliness of being without a pastor, as Eld. Coon is making the tour of the Associations, as the delegate from the North-Western. Eld. C. A. Burdick agreeably filled the pulpit yesterday, and one of the young members of the church led the meeting on Sixth-day evening. We often see the good effects of the Y. P. S. C. E. A few years ago it was seldom that a young person here had the courage to make a prayer in public, but now there are very few, if any, that are not capable of taking the lead of the prayer-meeting, and I have been told that one of our Christian Endeavorers has consented to occupy the pulpit a part of the time in the absence of Elder Coon. This he has done very acceptably in the past.

At the District Y. P. S. C. E., held the middle of this month, our society sent quite a large delegation, and from the first it has been honored with the highest offices in the district. At one time the president and secretary were both members of our society, and at the present time our worthy brother, A. C. Davis, Jr., is its honored president.

The weather here is very wet, cold and backward. Strawberries, one of our main crops, will be later than usual, and not a full crop.

MAY 22, 1898.

ALBION, WIS.—The regular Covenant-meeting and Communion Service of the Albion church occurred on Sabbath-day, May 7, 1898. It was attended by a large proportion of the membership and a number of others. The meeting was an excellent one; many testimonies were given, and many expressions of a settled purpose to remain steadfast. The general health is improving. We are having plenty of rain; weather a little cold; crop prospects good. "The war" is the principle topic in conversation. Some of us are praying for its speedy termination, and that out of it may come a deeper consecration of God's people, a greater love for the unsaved, and a deeper conviction that now is the time to work, "watch and pray."

UTICA, WIS.—Sabbath-day, May 14, was the Annual Meeting of the Utica church, also their Covenant and Communion Season. Some of the former residents and members of the church were present from Milton, Milton Junction and Lake Mills, and a few from the Albion church. It was a very tender service,

especially so by the presence of "Capt." Coon, who has been identified with the church from its beginning, and, who, though in very feeble health, greatly desired to be present once more at the house of God, and participate in the services so many years a delight to him. This proved his last on earth, as in less than twenty-four hours he fell asleep in Jesus. The little company still left are holding on to the faith, and striving to strengthen "things that remain." The prayers of their brethren elsewhere are solicited in their behalf.

S. H. B.

UTICA, WIS.—It was again the second Sabbath in May. One year ago we had met in the "old home church" at Utica, and had pledged ourselves that as long as the church home remained, God willing, we would meet there each year on the second Sabbath in May. Dear Father Coon, as Pastor Witter had called him, was in failing health, and we feared that it was his last communion with us. But this was not so ordered. A sister in the prime of life, who then met with us, was soon called home, but "Father" lingered. It has been for him a year of suffering bravely borne, he being many times near the end of life's journey. As the annual meeting drew near, word came that he was failing fast, and the friends who came from far wondered if he would greet them, and would be able to go to the church. They felt that they could not hold the service without him. It was he who had planned for the reunion of the year before and had proposed its continuance. We found him there with the welcoming hand, but the face was that of one answering the call of the last messenger, and the eyes had the far-away look which greets the great future.

There were ten of us. The communion table was spread exactly as of old. A handful of old friends and of former church members clustered near, with Eld. Babcock, of the Albion church, presiding. Father Coon, with that blessed look upon his face, was at the front, in his easy chair. When all had given in their testimony, and none had spoken of what they most deeply felt, we listened with bated breath to catch the words of him who was "slipping away." We could not catch it all, for the voice was almost gone, but we caught words of triumphant faith, and the words: "Though I may not meet you here again, I hope to meet you all in heaven." These were uttered very distinctly, and they came like a parting benediction.

To the writer came the memory of a Sabbath afternoon long ago. It was of a prayer-meeting in this same room, and Father Coon's daughter Ann, who was fast nearing the close of her young life, was present, and started the hymn:

I'm going home, no more to roam,
No more to sin and sorrow.

The tears came to the eyes of her young companions as they realized the meaning of the song. And now the father was going home, but our hearts were too full for that song, and the last hymn Father Coon heard in the old church was the one so dear to Christians the world over:

Blest be the tie that binds
Our hearts in Christian love.

Twenty-four hours later he was at rest. Dear old friends of the Utica church, scattered throughout the land in other fields of labor, let us pray for the blessings of constancy and love so richly shown in the closing hours of

one who for fifty years has been such a faithful member of the old church. H. E. W.

BERLIN, WIS.—I left Marquette yesterday in time to fill the regular appointment for Sunday evening service here. I traveled 175 miles during the ten days I was gone. I visited Coloma and Fish Lake, and came back by way of Marquette. I called on Sabbath-keepers at Oxford and Packwaukee. At the latter place I enjoyed a visit with Mrs. Bliss and her daughter, Mrs. Spafford, and family. Sabbath-day, May 14, was a day to be remembered by the Coloma church, and it will doubtless be of interest to the readers of the SABBATH RECORDER to know that six, four by baptism and two by verbal testimony, were added to our church there at that time. Four of these are converts to the Sabbath. May the Lord bless them in this new step.

Dr. Platts, of Milton, came and conducted the ordinance of baptism, besides preaching four times, twice Sabbath and twice Sunday. We are glad that the good impression concerning our Seventh-day Baptist ministers was not only retained but made stronger by the visit of Eld. Platts. His thoughtful discourses and the winning way in which they were presented, left a deep-impression on the audiences that filled the house. E. F. L.

MAY 23, 1898.

MILTON, WIS.—On Sabbath, May 14, in the absence of the pastor, President Whitford occupied the pulpit, preaching a very interesting discourse upon the characteristics of the Spanish people. Again we have visited the baptismal waters, where three young men publicly witnessed their faith in Christ and sealed their vows of consecration to his service.

We have been having abundant rains this spring, with the most favorable indications of bountiful harvests. We expect to have an abundant supply of everything for the comfort of all who come to Conference. This will be the first year in the experiment of caring for Conference by Associations. Come and let the North-Western take care of you.

L. A. P.

DODGE CENTRE, MINN.—If any one knows of a good Seventh-day Baptist physician who would like to locate here, there seems to be a fair opening yet, if he can *come right off* and take possession of the territory by June, before the middle, at least. H. D. C.

NORTONVILLE, KAS.—We have an extended notice of the commencement exercises of the high school at Nortonville, Kas., taken mainly from a local paper, the *Nortonville News*. We have not space for the many personal references and for the outlines of the various papers and essays. The occasion seems to have been marked by many features of the ordinary college commencement—beautiful decorations, inspiring music, and the like. Among the themes we note, "Heroes in Bronze," Miss Nichols; "Robert E. Lee," Mr. Kirkpatrick; "Character," Miss Randolph; "The Rush of the Present Age," Miss Terry; "The Power of Truth," Miss Kelley; "Right and Might," Mr. Griest; "Kansas," Mr. Marlatt; and "Woman's Achievements," by Miss Babcock. These productions as commented upon by the local reporters, were of great interest and of superior merit. Such occasions are waymarks in the lives of the participants and of their friends, and the triumphs of commencement time are often the promise of other and greater successes in larger fields. Our correspondent says:

To many the crowning feature was that of the class of eight graduates. Three of the number were Seventh-day Baptist girls, who bore off the palms. Miss Edna Babcock won the highest honors, Miss Carrie Nichols, the second—though only a trifle below the first—and Miss Mary Randolph the fourth. We were justly proud of our girls.

We are having cloudy days and continuous rain. It seems as if the very heavens were weeping over our cruel war. S. E. R. B.

MAY 15, 1898.

Popular Science.

BY H. H. BAKER.

A New Motor.

Mr. Mason, our Consul at Germany, gives an account of a new motor which appears to meet the endorsement of thermo-dynamics of high standing, both in Germany and England. It is the invention of Mr. Diesel, who claims to generate power at less than one-fourth the cost of that produced by coal. The power is mainly produced by the expansion of atmospheric air, fired by either petroleum or gas. When gas is used, it is said the power is as cheap as that produced by steam from coal at 40 cents per ton.

As near as we can judge from the description given, the engine appears to be constructed on the compound principle, for using either petroleum or gas, and compressed air in combination; the force to be obtained is mostly caused by the expansion of the air. The piston is represented as being very long, and of peculiar construction, having a recess in the face near the ends so that when near the close of the stroke the cylinder is filled with partly condensed air, and at the same moment there is injected either petroleum or gas in proportionate quantity. The piston is then made by the momentum of the balance wheel, to condense a small portion of air and oil or gas, until a density of about thirty-five atmospheres is reached, when a temperature of about 1,200° F is reached, and the gas or oil ignites, and slowly burns, causing a steady expansive force of at least fifty pounds to the square inch, driving the piston to the other end of the cylinder, where the pressure is released and another charge of condensed air and fuel is received; the process is then continued the same as with steam.

When the engine is once in motion, there is no difficulty in keeping it automatically at work. To be practical, it should readily respond to a start and stop at the will of an engineer. We are not informed how this is done, still we have no doubt of its accomplishment.

The best of steam engines realize less than 18 per cent of the amount of power stored in the fuel consumed, and high pressure engines not even half of that; it seems to me that the motor here described, would utilize full 35 or 40.

We are of the opinion that this invention is a step in the right direction, and would prove a very cheap and useful power. We have long been of the opinion that the rapid expansion of air by heat would one day furnish a power commensurate with steam at a trifle of expense.

IN MEMORIAM.

In the death of Mrs. Philip Burdick, of Uniondale, Pa., the Clifford Seventh-day Baptist church has lost one of its oldest and most valued members. "Uncle Philip and Aunt Mary," as they were familiarly called, were greatly esteemed as pillars and leaders in the little church, and patterns of piety in the community in which they lived. They were liberal contributors to our mission and Sabbath Reform work, and to the support of the church, as long as Sabbath meetings were maintained there. Their house was a hospitable home, to which the Lord's servants were cordially welcomed and bidden to "abide with us," as the writer of this article can tes-

tify by personal experience. An only child, Mrs. Dollie B. Carpenter, survives them. In a recent letter informing me of her mother's death she writes:

"My dear mother has gone to join the loved ones on the other shore. She was ready and waiting for the Lord to say, 'Come home'; in fact, she has been wishing for the call to go ever since dear father left us. She was a great sufferer in her last sickness, which was for four weeks. Her daily prayer was to be patient, and for the Lord Jesus to take her to his eternal rest. Every day, and many times oftener, she would repeat the first and twenty-third Psalms and 'Rock of Ages.' In all of her suffering her trust was in God."

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." L. C. ROGERS.

WAR NEWS.

The week has been barren of important news as to the war. The massing of infantry, the preparation of provisions and munitions, have been pushed successfully. The occupation of the Philippine Islands has assumed new prominence and importance, and troops have already sailed, together with at least one additional battleship. It is more evident each day that the situation in China, and the possible complications between Russia, Japan, Germany, England and France make our relation to the East more important than ever before. The need of a stable government and of a Christianity different from the low type of Catholicism which prevails in the Philippines adds great moral obligation to the problem. A large force is to be sent. Official telegrams from Admiral Dewey indiginate his ability to hold the harbor successfully.

The Spanish fleet has eluded pursuit up to this time, but reports which are semi-official locate it at or near Santiago, on the south side of Cuba. (See map of last week.) Our fleets are bearing down upon them, and a battle is now imminent.

FRIDAY, May 27.—Definite news from the American squadrons operating in Cuban waters was received at Key West on the afternoon of May 26, fully confirming the general situation outlined.

Commodore Schley is believed to be off Santiago de Cuba, and definite information as to the exact situation, in so far as it affects Admiral Cervera's squadron, may be expected soon.

Rear-Admiral Sampson is in a position to proceed quickly to the assistance of Commodore Schley, with any or all of his ships, on receipt of definite word from Commodore Schley, and at the same time he remains within striking distance of Havana.

If, however, Commodore Schley reports that Admiral Cervera is bottled up at Santiago de Cuba, the naval view is that he will be permitted to finish the business at that point with the ships now under his direct command.

The blockading squadron, under Commodore Watson, is thought to be on duty along the western and northern coast of the island. The composition of the three squadrons has been changed, but the exact complement and names of the ships under each commander are not permitted, for strategic reasons, to be telegraphed.

President McKinley has issued a second call for volunteers to the number of 75,000.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

SECOND QUARTER.

April 2.	The Woman of Canaan.....	Matt. 15: 21-31
April 9.	Sufferings of Jesus Foretold.....	Matt. 16: 21-28
April 16.	The Transfiguration.....	Matt. 17: 1-9
April 23.	A Lesson on Forgiveness.....	Matt. 28: 21-35
April 30.	The Triumphal Entry.....	Matt. 21: 6-16
May 7.	The Marriage Feast.....	Matt. 22: 1-14
May 14.	Watchfulness.....	Matt. 24: 42-51
May 21.	The Day of Judgment.....	Matt. 25: 31-46
May 28.	The Lord's Supper.....	Matt. 26: 17-30
June 4.	Jesus Condemned.....	Matt. 27: 11-26
June 11.	Jesus Crucified.....	Matt. 27: 35-50
June 19.	The Risen Lord.....	Matt. 28: 3-20
June 25.	Review.....	

LESSON XI.—JESUS CRUCIFIED.

For Sabbath-day, June 11, 1898.

LESSON TEXT.—Matt. 27: 35-50.

GOLDEN TEXT.—Christ died for our sins according to the Scriptures. 1 Cor. 15: 3.

INTRODUCTION.

In our last lesson Jesus was delivered to the soldiers to be subjected to their insults and mockeries. Being led away for crucifixion, Simon a Cyrenian is compelled to help bear his cross. Judas repents, not with godly sorrow however, and hangs himself. At a place outside of the city gate, called Golgotha, and on a thoroughfare leading into the country, he was led, and before crucifixion, was offered some sour wine mingled with a narcotic drug to stupefy and dull the sense of pain. Jesus recognized the kindly act but would not drink it, choosing to drink rather the very dregs of suffering to make full atonement for the sins of the world.

EXPLANATORY NOTES.

1. Jesus Crucified. v. 35-37. *And they crucified him.* The manner is well known. It was the most terrible, most dreaded, most shameful punishment of antiquity. It was a punishment knowing no compassion or reverence for man as man. And Jesus suffered this and more than this. His innocent soul drank the bitter cup of condemnation dry. His spirit was crushed and heart-broken under a sense of the withdrawal of divine favor and with the shame of being counted as a sinner, also bearing the load of our great guilt. There is more to this than Matthew's bare account. Prophets and apostles speak more, and Jesus himself revealed much to be taken into consideration. *Parted his garments, casting lots.* A remarkable fulfilment of prophecy. And quite suggestive: Rejectors of his salvation and therefore of the gospel, men are willing to receive social and material benefits arising from Christianity. *Spoken by the prophet.* Psa. 22: 18. *They watched him there.* So that no one should take him down before dead. Josephus had a friend taken from a cross and life preserved. The atonement was being made for sin; the greatest event of history was taking place and yet they realized it not. So of many watchers to-day. Friends also watched. *Set up over his head his accusation.* A customary act. This was in Hebrew, Greek and Latin. Although put there more as a sneer and reproach to the Jews whom Pilate hated, yet it proclaimed the Son of God as the world's Saviour. Already the cross begins to be a throne of majesty, and bears testimony to Jesus' kingship.

2. Jesus Mocked. v. 38-44. *Two thieves crucified.* "He was numbered with the transgressors." But even there Christ's flowing blood cleansed from sin one repentant robber. Luke 23: 39-43. Only one "death-bed" repentance recorded; let us not be too presumptuous in procrastination. But there was one, so let us not despair. *One on right . . . left.* How many truths have been crucified between errors. God's holy Sabbath has long been crucified between the papal Sunday and Mohammedan Friday. And neither one has yet repented. *They that passed by reviled him.* Going to and fro on the thoroughfare were crowds excited to mirth over his pretensions and the superscription over his head. O the venom of hate! *Destroyest the temple.* They perverted Jesus' words referring to the death of his body. *Come down from the cross.* How easily he could have done so, but because he was the Christ, the world's Saviour, he did not come down. *Likewise the chief priests.* Forgetful of what was due to dignity. Unholy zeal and hate in the breast of dignitaries turns them into a raging mob. Thus they jeered. *He saved others.* Yes, multitudes had already been saved soul and body. *Himself he cannot save.* Cutting irony. But he would not save himself that he might save a world of sinners. *If he be the king of Israel.* Merely said for insult; and it was great profanity calling upon God to perform a miracle to gratify curiosity. *We will*

believe him. Ah no. They would have found other wicked excuses as they did when he arose from the dead, a more wonderful proof than coming down from the cross. *The thieves also.* First both, and then one changed. It is bad enough for sinners to revile God when they are in health and prosperity, but what a scene when one in a dying hour reviles the Christ who would save him. A sinner in health, however, may be as near death as these thieves.

3. Closing Scenes. v. 45-50. *From the sixth hour.* At noon. *There was darkness.* There was no eclipse, for there was a full moon during the Passover. A total eclipse could not last a quarter of an hour. *To the ninth hour,* 3 o'clock P. M. Three hours of darkness. *Eli . . . sabachthani.* Hebrew words. Mark gives the same in the Aramaic. *My God.* A cry of anguish. *For-sake me.* Vicarious suffering. God approved his work, but for a moment he must feel the doom of the sinner who is lost to God. *This man calleth for Elias.* Either they misunderstood his first word or else it was heartless witticism. At this point Jesus also said "I thirst." John 19: 28. *Took a sponge.* This was put on a reed so as to reach his lips. *Vinegar.* Common sour-wine used by the soldiers and mixed with water was not used to blunt the sense of pain. *Let be.* Wait, see if Elijah comes at his call. At this point Jesus cried again "It is finished." O blessed end in view of its object. Life closes, the cup of suffering is drank, the prophecies are fulfilled, the atonement made: Then adds "Father, into thy hands I commit my spirit." Now he wins the victory. *Yielded up the ghost.* Rather, expired.

THIRTY TO FIFTY.

The time of life from thirty to fifty years is the hard-working, burden-bearing period. Reading the fourth chapter of Numbers the expression: "From thirty years old and upward even until fifty years old," occurs so often as to attract special attention. In Num. 8: 24, we learn that apprenticeship began at twenty-five years of age. But the full onerous work began at thirty years and lasted until fifty years of age. In New Testament example we have John the Baptist and Christ who commenced their heavy work about thirty years of age. Let us gather from the above something practical.

1. Young men should feel satisfied if they are fully prepared and settled in life's work at thirty. A man is of legal age at twenty-one. Many think they should be ready for the great duties of life at that age, and are discouraged if such is not the case. This is a great mistake. Occasionally a person is proficient beyond his years. Such was the case with our much lamented brother in the ministry, Geo. E. Tomlinson. Also with Pres. Harper, of Chicago University, and with C. W. Belser, Ph. D., of Colorado University, recently deceased, at thirty-seven years of age. But such precocious cases are no cause for trouble on the part of those who develop in the ordinary time. Yes, these are stirring times, fast times. But man cannot develop faster nor should he rush into the work sooner, than those who lived in slower times. It does not hasten the growth of an oak because an express train rushes past it several times every day. Neither does the physical or the mental powers of men mature faster because the world moves along so rapidly. The broader the ocean, the fiercer the storms, the longer the voyage, the more precious the cargo, the greater the care to build the ship staunch, strong, sea-worthy. The ocean of life was never broader, nor deeper, nor the storms fiercer than now. He who would "launch out into the deep," ride safely over the raging billows, and endure throughout the toilsome voyage of years, must take time to prepare for the journey. If this thorough preparation is made in the three decades from infancy, the young man has done exceedingly well.

2. For a person to be thus ready for work at

thirty he must be well employed during the preceding years. He who spends his time playing on the shore with the sand and the pebbles, instead of working on his ship, makes a sad mistake. The years will glide by, and before he is aware he will be twenty-one, twenty-five, thirty years old, with an unseaworthy boat. Henceforth he must remain close to shore, in constant danger of being stranded on the sands or shelved upon the rocks. Recreation—rest, various diversions to recruit body and mind—is important. But whoever loiters, idles, trifles away the precious days and years of youth-time dwarfs himself for all coming time.

3. Yes, there are twenty years between fifty and seventy years of age. In many cases this period, especially the first half of it, is more valuable to all concerned than any former period. When this is the case, it is because of the ideals formed, the resolutions made, the momentum acquired, and the experience gained, by active, thorough work in the preceding years. And yet after fifty there is tendency to decline. The indiscretions and enervating practices of youth, whose effects were smothered in vigorous years, now make themselves felt. Also the seeds of disease implanted at any period now find more opportunity to germinate and grow. These, with the natural effect of age upon the physical organism, cause the eye to become dim, the step to become less elastic, and the natural vigor gradually to abate. Hard work becomes more burdensome, weariness comes on more readily, while more time is required to rest and recover strength.

4. Be it then remembered by every young person reading this article:

(1) That "from thirty years old and upward, even until fifty years old," is the period of vigorous manhood. It is the time for the solid work of life. It is the time to become a man among men, the time to acquire a standing in the world that will hold him up and push him onward through the after years. It is the time also to accumulate financially, so that he may continue to have means to aid the objects that are dear to his heart and to supply the comforts needed in declining years. It is the time for the battle of life to be fought and won.

(2) That to be successful "from thirty years old and upward, even until fifty years old," there must be thorough preparation. There must be laid up a store of knowledge, and skill acquired in the use of that knowledge. One must "learn to do something well." Also there must be the establishment of habits—industrious, economical, healthful, virtuous, steady, business habits—before the age of thirty arrives. S. R. WHEELER.

BOULDER, Col.

THE VALUE OF ONE MAN.

There was a year in the little church at Blantyre when but one convert was welcomed to the Lord's table, but that lad was David Livingstone, and as he was sown in the soil of his much-loved Africa, he has become the seed germ of that mighty ingathering of souls which is being garnered into the heavenly store-house.

A young Sunday-school teacher, a poor seamstress, one Sunday gave to a rough street arab a shilling to induce him to go to a Sunday-school; that boy, Amos Sutton, was converted, went to work as a missionary among the Telugus, and after twenty-five years ten thousand converts were won in a single year.—F. B. Meyer.

RESOLUTIONS OF SYMPATHY AND RESPECT.

WHEREAS, It has seemed wise to our heavenly Father to remove from our number our loved and esteemed brother, Professor Henry Clarke Coon, who has for so many years been a faithful member of this Lyceum; be it

Resolved, By the Alleghanian Lyceum, that we do deplore our great loss, and extend our sympathy to the bereaved members of his family, and we further express our sense of the loss which the faculty of Alfred University has sustained by his death; be it further

Resolved, That a copy of these resolutions be transmitted to the family of the deceased, and also a copy be printed in the SABBATH RECORDER.

R. L. LANGWORTHY,
CHARLES BUTES,
D. J. FRIAR, } *Com.*

ALFRED, N. Y., May 14, 1898.

"O BRIDGET! I told you to notice when the apples boiled over." "Sure, I did, mum. It was a quarter past eleven."

Special Notices.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, *Church Clerk*.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services
GEO. B. SHAW, *Pastor*,
461 West 155th Street.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.
M. B. KELLY, *Pastor*.

THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day before the first Sabbath in June, at 2 o'clock P. M. Rev. H. D. Clarke will preach the introductory sermon. Essayists, Mrs. Carrie Greene and Miss Flora Ayars, of Trenton; Mrs. Lottie Langworthy and Dea. Ellis, of Dodge Centre; and Dea. Coon and Cleora Randall, of New Auburn. R. H. BABCOCK, *Sec.*

THE next session of the Semi-Annual Meeting of Berlin, Coloma and Marquette churches will be held with the church of Marquette, commencing Sixth-day evening before the first Sabbath in June. Elder Socwell, of Welton, Iowa, was invited to be present and preach the introductory discourse, and Elder L. A. Platts, of Milton, as alternate. Mrs. J. H. Noble, Mrs. Elma Cockerall, Dr. A. L. Burdick and Miss Laura Gilbert were appointed to write essays for the occasion.
E. D. RICHMOND, *Clerk*.

NORTH-WESTERN ASSOCIATION.

Garwin, Iowa, June 16-19, 1898.

MORNING.

- 10.00. Song and Devotional Service. L. C. Randolph.
10.30. Welcome by Pastor of Carlton Church.
10.45. Call to Order. Moderator.
11.00. Introductory Sermon. L. A. Platts.
12.00. Adjournment.

AFTERNOON.

- 2.00. Communications from Churches, Corresponding Bodies. Reports of delegates to sister Associations. Appointment of Standing Committees.
3.30. Devotional Services. J. H. Hurley.
3.45. Sabbath-school Hour. S. H. Babcock.
5.00. Adjournment.

EVENING.

- 7.45. Praise Service.
8.15. Sermon. Delegate from South-Eastern Association.

SIXTH-DAY.—MORNING.

- 9.30. Annual Reports and other business.
10.15. Devotional Services, led by Perie R. Burdick.
10.30. Missionary Hour, led by O. U. Whitford.
12.00. Adjournment.

AFTERNOON.

- 2.00. Miscellaneous Business.
2.30. Woman's Hour. Mrs. G. W. Burdick.
3.30. Devotional Service.
3.45. Educational Hour, conducted by Pres. W. C. Whitford.
5.00. Adjournment.

EVENING.

- 7.45. Praise, Prayer and Conference Meeting, led by E. H. Socwell and C. C. VanHorn. Adjournment.

SABBATH.—MORNING.

- 10.00. Sermon by Delegate from the Eastern Association, followed by collection for Tract and Missionary Societies.
11.30. Sabbath-school, Conducted by the Superintendent of the Garwin School.

AFTERNOON.

- 3.00. Praise and Devotion, led by Geo. W. Hills.
3.30. Sermon by Delegate from the Western Association.

EVENING.

- 7.45. Praise Service, by Chas. Sayre.
8.00. Sermon by Delegate from the Central Association.

FIRST-DAY.—MORNING.

- 9.30. Business.
10.00. Y. P. S. C. E. Hour. Edwin Shaw.
11.00. Sermon. L. C. Randolph. Followed by collection for Tract and Missionary Societies.
12.00. Adjournment.

AFTERNOON.

- 2.00. Business.
2.30. Tract Society Hour, conducted by A. H. Lewis.

EVENING.

- 7.45. Praise Service, conducted by Miss Annie Ayers.
8.15. Sermon, by H. D. Clarke. Adjournment.
E. A. WITTER, *Moderator*.

WESTERN ASSOCIATION.

Nile, N. Y., June 9-12, 1898.

FIFTH-DAY.—MORNING.

- 10.00. Praise Service, conducted by Henry N. Jordan.
10.30. Introductory Sermon, Stephen Burdick. Report of Executive Committee. Communications from Churches.

AFTERNOON.

- 2.00. Opening Exercises.
2.15. Communications from Corresponding Bodies. Appointment of Standing Committees.
3.00. Missionary Society's Hour, conducted by O. U. Whitford.

EVENING.

- 7.30. Sermon by Delegate from South-Eastern Association.

SIXTH-DAY.—MORNING.

- 9.00. Opening Exercises.
9.15. Business.
10.00. Essay by Edward Babcock.
10.40. Prayer Service.
11.00. Sermon by Delegate from Eastern Association.

AFTERNOON.

- 2.00. Opening Exercises.
2.15. Business.
2.30. Tract Society's Hour, conducted by A. H. Lewis.

EVENING.

- 7.30. Prayer and Conference Meeting, conducted by W. L. Burdick and T. B. Burdick.

SABBATH MORNING.

- 10.30. Service of Song, conducted by O. E. Burdick.
11.00. Sermon by O. U. Whitford. Joint Collection for Tract, Missionary and Education Societies.

AFTERNOON.

- 2.00. Sabbath-school, conducted by Superintendent of Nile Sabbath-school.
3.00. Christian Endeavor Prayer-meeting.

EVENING.

- 7.30. Woman's Hour, in charge of Mrs. C. M. Lewis, Associational Secretary.

FIRST-DAY.—MORNING.

- 9.00. Praise Service.
9.15. Unfinished Business.
10.00. Sermon by A. H. Lewis. Joint Collection.
11.00. Education Society's Hour, conducted by B. C. Davis.

AFTERNOON.

- 2.00. Praise Service.
2.15. Sermon by Delegate from Central Association.
3.15. Young People's Hour, in charge of Eola L. Hamilton, Associational Secretary. Employment Bureau.

EVENING.

- 7.00. Praise Service.
7.30. Sermon by Delegate from North-Western Association.

All who expect to attend the Western Association, coming by train to Friendship, N. Y., are asked to notify Myron C. Irish, Friendship, N. Y., giving the day and number of the train upon which they expect to arrive. Nos. 3, 29 and 1, going west, and Nos. 6, 14 and 12, going east, stop at Friendship. The Entertainment Committee is Mr. and Mrs. W. D. Crandall, Nile, N. Y.

CENTRAL ASSOCIATION.

Adams Centre, N. Y., June 2-5, 1898.

FIFTH-DAY.—MORNING.

- 10.30. Devotional Services.
11.00. Annual sermon, Rev. Madison Harry. Report of Program Committee. Communications.

AFTERNOON.

- 2.00. Communications. Appointment of Standing Committees. Annual Reports.
3.15. Sermon, Delegate, South-Eastern Association.

EVENING.

- 7.30. Devotional Services.
8.00. Sermon, Delegate, Eastern Association.

SIXTH-DAY.—MORNING.

- 9.00. Devotional Services.
9.30. Reports of Standing Committees and Miscellaneous Business.
11.00. Woman's Hour. Mrs. T. R. Williams.

AFTERNOON.

- 2.00. Education Society's Hour. President B. C. Davis. Essay, Mrs. T. R. Williams.
3.15. Sermon, Delegate, North-Western Association.

EVENING.

- 7.30. Praise, Prayer and Conference Meeting. Rev. L. R. Swinney.

SABBATH.—MORNING.

- 10.30. Sermon, Rev. A. H. Lewis. Collection for Tract and Missionary Societies.

AFTERNOON.

- 2.00. Sabbath-school Hour. J. C. Heath.
3.00. Sermon, Rev. O. U. Whitford.

EVENING.

- 7.30. Praise Service.
8.00. Young People's Hour. G. W. Davis.

FIRST-DAY.—MORNING.

- 9.00. Business.
10.00. Missionary Society's Hour. Rev. O. U. Whitford.
11.00. Sermon, Delegate, Western Association.

AFTERNOON.

- 2.00. Sermon, President B. C. Davis.
3.00. Tract Society's Hour. Rev. A. H. Lewis.

EVENING.

- Sermon, Rev. Clayton A. Burdick. Closing Conference, Rev. J. A. Platts. H. L. SPOONER, *Sec.*

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MARRIAGES.

ANDERSON—McCORMICK.—At the Seventh-day Baptist parsonage, Walworth, Wis., May 8, 1898, by Rev. S. L. Maxson, Mr. Alonzo A. Anderson and Miss Rachel M. McCormick, all of Woodstock, Ill.

BURR—PETERSON.—At the Seventh-day Baptist parsonage, Walworth, Wis., May 14, 1898, by Rev. S. L. Maxson, Mr. Harry Burton Burr and Miss Anna Peterson, all of Harvard, Ill.

EBERSOLE—WOLFE.—In Salemville, Pa., at the home of the officiating clergyman, May 1, 1898, by Elder Darwin C. Lippincott, Mr. Simon S. Ebersole and Miss Anna Wolfe, both of Salemville.

PLACE—DAVIDSON.—At the home of the bride's mother, Mrs. Martha Davidson, in the town of Wirt, Allegany County, N. Y., Wednesday, May 18, 1898, by Rev. W. D. Burdick, Mr. Edgar T. Place, of Alfred, and Miss Myra A. Davidson.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

JACOBS.—Near Alfred Station, N. Y., May 3, 1898, after only one hour's illness, Lionel Fay Jacobs, aged 1 year, 5 months and 8 days. Funeral and burial at Independence, N. Y.

W. L. B.

BURDICK.—In Uniondale, Pa., May 13, 1898, Mrs. Mary Burdick, widow of the late Philip Burdick, aged 81 years, 9 months and 13 days.

L. C. R.

(A fuller notice will be found in another column.)

COON.—At Utica, Wis., May 15, 1898, W. H. H. Coon. Funeral services and interment at Milton, the 18th, conducted by the writer, assisted by Revs. L. A. Platts, W. C. Whitford and G. W. Burdick.

A more extended notice, in this issue, prepared by Pres. Whitford.

S. H. B.

FLINT.—In Dodge Centre, Minn., May 22, 1898, of consumption, Joseph Flint, aged 81 years, 3 months and 28 days.

The deceased was born at Sand Lake, Rensselaer County, N. Y. For many years he lived with his people in Scio, Allegany County, N. Y. He moved to Wisconsin in 1844, and to Minnesota in 1865. His first marriage was to Miss Aseneth Coon, by whom he had two children, who survive him, Charles Flint, of Hammond, La., and Mrs. Cordelia Elston, of Nebraska, the latter of whom was able to be present at his funeral, and a few days before his death. His wife having died, he was again married in 1863 to Miss Alta Finch, who has been a faithful companion all of these years, and given him kind care during his long illness. Bro. Flint made a profession of religion at the age of seventeen years and was baptized into the Seventh-day Baptist church. He was a close student of the Bible, and gifted in Bible interpretation and public testimony of his faith, and devotedly attached to his church. Funeral services were conducted by his pastor, H. D. Clarke.

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NOBLESSE OBLIGE.

"Here, boy, let me have a Sun."

"Can't, nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard at the City Hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come, now, no fooling; hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper in this here block, mister, cos it b'longs to Limpy. He's just up to the furdur end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see, it's a good run, on 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on and thrashed. See?"

"Yes, I do see. So you news-boys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field.—*The Standard.*

THE little town of Backnang, in Wurtemberg, has a grievance against the Postoffice Department. The name of the town has an Oriental sound to the officials of the department, and for that reason many letters addressed to citizens living in it are started on the way to different countries in Africa and Asia. An aggrieved burgher recently wrote to suggest that the name be changed. He says that a Christmas parcel—a parcel of cake and perishable—which should have taken two days to reach him, was traveling for fifteen weeks. It started from Cologne on December 1, 1896, and before it reached its destination in 1897 it bore the postmark of Bagnan, Palembang, Pambang, and Ketabang. That cake was never eaten.

CARE OF THE EYES.

This is a day when the delusions to which one has held for years are gradually being swept away by those "who know." One such delusion in which we all once believed was that to read while in a recumbent position was injurious to the eyes. Oculists now tell us that if the light be good and the type of the printed page clear we may safely indulge in the luxury of lying down and reading at the same time. But while our oculist tells us this, he also warns us that we may not use our eyes before breakfast, as the strain on the optic nerve will seriously affect the sight. So she who would read before she rises in the morning must have her cup of coffee and a roll or slice of toast brought to her bedside.

Unless one has unusually strong eyes one must not read when one is extremely weary. Exhaustion and fatigue affect all the nerves of the body, and the optic nerve is so sensitive that it should receive particular consideration. Nor should one ever be guilty of the carelessness of reading or writing facing a window. This, too, is a cruel strain on the sight.

Washing the eyes morning and night in water as hot as it can be borne is a wonderful tonic for those useful servants which are so easily injured. When we consider how we neglect their welfare by using them by fading daylight and insufficient artificial light, by forcing them to do work when they are weary, and by denying them the rest for which they long, we have cause to wonder not that they sometimes become mutinous and refuse to fulfill our demands, but that they are ever faithful in our service. They will, as a rule, be as good to us as we are to them.—*Harper's Bazar.*

KINDLY words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. It is the omission of these things which is irreparable; irreparable when you look to the purest enjoyment which might have been your own; irreparable when you consider the compunction which belongs to deeds of love not done; irreparable when you look to this groaning world and feel that its agony of bloody sweat has been distilling all night and you were dreaming away in luxury!—*Robertson on The Irreparable Past.*

How HARD it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just the other way! How often do we try, and persevere in trying, to make a show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground, to make a pretty show for the hour.—*Temple.*

QUEER SALT.

In Lapland they have no salt, and the bark of the fir tree is used as a substitute. The Laps peel the bark from the trunk of the tree, carefully remove the epidermis, and then divide the inner bark into quite a number of very thin layers. During the brief, but extremely hot, Lapland summer the layers are exposed to the sun until thoroughly dried; then they are torn into narrow strips and placed in boxes made of fresh bark taken from other trees. Deep holes are then dug in the sand, and the bark and boxes are buried in them, where they are allowed to remain for about three days.

The second day fires are made over the places where the boxes are buried, and kept burning briskly for several hours. The heat penetrates deep into the sand, turns the fir bark a red color, and gives it a pleasing taste and odor. Finally the boxes are unearthed. The fir strips are pounded or ground into a coarse powder, and the Laps use it just as we do salt, only much more sparingly, because it is so troublesome to prepare.—*Philadelphia Times.*

HOW TO GO UP-STAIRS.

Good Housekeeping quotes a physician, who says few people know how to walk up-stairs properly. "Usually a person will tread on the ball of his foot in taking each step. This is very tiresome and wearing on the muscles, as it throws the entire suspended weight of the body on the muscles of the legs and feet. You should, in walking or climbing stairs, seek for the most equal distribution of the body's weight possible. In walking up-stairs your feet should be placed squarely down on the step, heel and all, and then the work should be performed slowly and deliberately. In this way there is no strain upon any particular muscle, but each one is doing its duty in a natural manner. The man who goes up-stairs with a spring you may be sure is no philosopher, or, at least, his reasoning has not been directed to that subject."

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